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1. 2022

1.1 July

People die before there is death of the body, because there is death in the soul. (2022-07-01 03:05)

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[1]Dream Analysis Seminar

A few days ago a woman came to me for a consultation.

She had been a patient of mine fifteen years ago.

She was a difficult case because she would not see certain things, she would not play the game, she wanted to remain a child.

Certain people cannot take life seriously, as if they were born to be eternal children.

If a case comes to me with diabetes and the patient will not pay attention to his symptoms or take my advice, there is nothing I can do.

A few days ago I saw my old patient again. She looked awful and I was shocked.

She saw it and said, "Yes, it’s very bad, but I have no problem any more."

She wanted me to tell her husband that she was no longer hysterical, and it was true she had no problems, no troubles; she had sucked them in, converted them into her body.

In such cases the heart races for psychological reasons, and the result is a neurosis comparable to a shell-shock.

One jumps at everything and has no control of action.

When problems are converted into body, outer problems go, but the body rots.

If the neurosis has gone deeply into the psychological processes a tremendous scourge is necessary, perhaps a risk of life itself. Generally a trapdoor shuts down for ever.

Heraclitus, the Dark One, the most intelligent of the old philosophers, said, "It is death to the soul to become water."

It is death to the soul to become unconscious.

People die before there is death of the body, because there is death in the soul.

They are mask-like leeches, walking about like spectres, dead but sucking.

It is a sort of death. I have seen a man who has converted his mind into a pulp.

You can succeed in going away from your problems, you need only to look away from them long enough.

You may escape, but it is the death of the soul.

If our dreamer does not pay attention to his feeling problem, he loses his soul.

Go into the lobby of a hotel-there you will see faces with masks.

These dead people are often travelling on the wing, to escape problems; they look hunted and wear a complete mask of fear.

Some time ago I met a woman who was on her third trip around the world.

When I asked her what she was doing it for, she seemed surprised at my question and answered, "Why, I am going to finish my trip. What else should I do?"

Another woman I saw in Africa in a Ford car.

She was fleeing from herself with flickering eyes full of fear.

She wanted to confess to me, to tell me how she had given up her life.

She had only the memory of herself as she used to be.

She was hunting what she had lost.

When you see that a certain spark of life has gone from the eye, the physical functioning of the body somewhere has gone wrong. Carl Jung, Dream Analysis Seminar, Page 90

1. https://smile.amazon.com/Seminar-Dream-Analysis-C-G-Seminars/dp/0691098964/ref=sr_1_1?crid=TD4X4MLWVWC1&dchild=1&keywords=jung+dream+analysis&qid=1617094439&spr

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Matter of Heart - A film Transcript (2022-07-02 04:01)

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C.G. Jung on Film: Transcript of the Biographical Film "Matter of Heart"

[1]Matter of Heart - A film Transcript

DIRECTED AND EDITED BY MARK WHITNEY

PRODUCED BY MICHAEL WHITNEY

CONCEIVED AND WRITTEN BY SUZANNE WAGNER

SPECIAL CONSULTANT SAM FRANCIS

ORIGINAL MUSIC COMPOSED BY JOHN ADAMS

EXECUTIVE PRODUCER GEORGE WAGNER

Participants In Matter of Heart in Order of Appearance:

Marie-Louise von Franz, Ph.D. Analyst, Zurich

Barbara Hannah Analyst, Zurich

Lilian Frey-Rohn, Ph.D. Analyst, Zurich

Sir Laurens van der Post Author, statesman, London

Baroness Vera von der Heydt Analyst, London

C.A. Meier, M.D. Analyst, Zurich

Mary Bancroft Author, New York

Joseph Henderson, M.D. Analyst, San Francisco

Aniela Jaffé. Analyst, Zurich

Jane Wheelwright Analyst, San Francisco

Joseph Wheelwright, M.D. Analyst, San Francisco

Heinrich Fier; M.D. Analyst, Zurich

Hilde Kirsch Analyst, Loa Angeles

Gerhard Adler, Ph.D. Analyst, London

Michael Fordham, M.D. Analyst, London

James Kirsch, M.D. Analyst, Los Angel’s

Rudolf Niehus, M.D. Grandson, Zurich

Johanna Molar-Fritzsche. Family Friend, Zurich

Dietar Baumann, M.D. Grandson, Analyst, Zurich

Hugenmatter Family Neighbors, Bollingen

Tadeus Reichstein, Ph.D. Nobel Laureate, Basal

Matter of Heart

[Opening Scenes with Text]

The psyche is the greatest of all cosmic wonders and the sine qua non of the world as an object. it is in the highest degree odd that Western man, with but very few and ever fewer exceptions, apparently pays so little regard to this fact.

Swamped by the knowledge of external objects, the subject of all knowledge has been temporarily eclipsed to the point of seeming nonexistence.

C.G. Jung, 1946 Collected Works 8, para. 357

Not nature but the "genius of mankind" has knotted the hangman's noose with which it can execute itself at any moment.

C.G. Jung, 1952 C.W. 11, para. 734

VON FRANZ: I met him when I was eighteen. And I began in the year later in '34: I began analysis with him.

We went out there to the tower, and out of the bushes suddenly–we were standing around, kind of, you know awkwardly, as one does, not knowing what was going to happen–and then out of the bushes came a man, and I was deeply impressed by him. I thought he naturally, he was a Methuselah because when you are eighteen you 'think a 58 year old is ready for the cemetery.

He told that story which you can read in the Memories about this girl who was on the moon and had to fight a demon, and the black demon got her. And he pretended, or he told it in a way as if she really had been on the moon and it had happened. And I was very rationalistically trained from school so I said indignantly, "But she imagined to be on the moon, or she dreamt it, but she wasn't on the moon." And he looked at me earnestly and said, "Yes she was on the moon." I still remember looking over the lake there and thinking, "Either this man is crazy, or I am too stupid to understand what he means." And then suddenly it dawned on me, "He means that what happens psychically is the real reality, and this other moon, this stony desert which goes round the earth, that's illusion, or that's only pseudo-reality." And that hit me tremendously deeply. When I crawled, rather drunk into bed because he gave us a lot of Burgundy that evening, I thought, "It will take you ten years to digest what you experienced today."

HANNAH: Both Jung and I minded most of all about wholeness, about becoming whole and that I'd got at it through my art by always trying to draw paintings that looked whole: animals, primitives, anything, anything that seemed still at one with itself and whole, and he'd got at it by studying the things that go wrong with people. And then realizing the way to cure, to get it right, was to find their wholeness, to find the opposite to the thing that was destroying them so terribly. And of course I went through a tremendous encounter with the unconscious, one always does in analysis, particularly with him. He didn't let you pick flowers by the wayside.

FREY: When you met him in the club or when you met him privately or in analysis, it was always a man interested in the, I would like to use the word, in the supernatural food. Always. And to the depths. And you see, you could come into his room in analysis, and he was just speaking about the dreams you had had before, last night, not knowing them, but he was, he was involved. He was so transparent for people, and that was the fascinating thing in the relationship with Jung. Therefore, everybody who knew Jung had the feeling he speaks one's own language.

1. VAN DER POST: We started talking, and I went home with him afterwards, and to Mrs. Jung's despair, we sat talking till about three o'clock in the morning without break. And again it was I had this very strange feeling, although it was snowing outside and bitterly cold, that I was sitting around one of the first fires in a camp somewhere in the bush in Africa talking as you can only talk in those conditions. And I said to him, "why don't you come back to Africa with me?" He said, "You know, when I came back from Mt. Elgon and from Kenya and living amongst the witchdoctors of Africa," he said, "I found so much witchcraft in Switzerland I felt that I had to deal with all this witchcraft first before I could, you know, before I could travel again." And he was to refer to himself as an old witchdoctor. Very often when people asked him, "Are you a Protestant, are you a Catholic?" he said, "Don't ask me these questions." He said, "You know, I'm only an old African who finds his God in his dreams." And he really meant that. He really meant that. He had this tremendous human, almost animal warmth and immediacy. It was the immediacy of the laugh that got one.

HANNAH: Schopenhauer said that humor was the only divine quality of man. And in that, Basel helped him a lot. The Baselers have an extraordinary sense of humor and their carnival is really marvelous.

WAGNER: Jung took you there once?

HANNAH: Yes, he did. We went there the night before and got up at 4 o'clock, 3 o'clock in the morning, I think, to see the so-called Morgen-Streich. And the procession comes through with lights. It's most impressive.

1. VAN DER POST: This feeling that he had that if man lived his life religiously, if he lived his life symbolically, then it all–it was almost as if what the theologians called God and my Zulus called M-cooloo-coolo the first spirit–well, the first spirit had passed over some of his power and some of his responsibilities to the human being and that the human being had a God-like task to perform in creation. And the extent to which he performed it, he derived his meaning. That's a very important part of Jung's thinking.

Today humanity, as never before, is spit: into two apparently irreconcilable halves.

The psychological rule says that when an inner situation is not made conscious, it happens outside, as fate.

That is to say, when the individual remains undivided and does not become conscious of his inner contradictions, the world must perforce act out the control' and be torn into opposite halves.

C.G. Jung, 1959 C.W. 9, II, para. 126

C.G. Jung was born In Kesswil, Switzerland, July 26, 1875. He spent his childhood In Laufen next to the Rheinfalls.

Jung died at age 88 in 1961 at his home In Kusnacht, near Zurich.

He studied medicine In Basel and In 1900 at 25, he became staff physician at the Burgholzli Mental Hospital.

He married Emma Rauschenbach of Schaffhausen in 1903. They had four daughters and a son.

Jung's correspondence with Sigmund Freud began in 1906.

JUNG: Oh well, I just paid a visit to him in Vienna, and then we talked for thirteen hours without interruption, thirteen hours without interruption! We didn't realize that we were almost dead at the end of it. But it was tremendously interesting. He was the old man and had great experience, and he was of course way ahead of me, and so I settled down to learn something first.

In 1909, Jung and Freud sailed to the United States at the Invitation of Clark University.

We were together every day and analyzed each other's dreams. C.G. Jung, 1961 M.D.R. (paperback, p.158)

Jung published Symbols of Transformation In 1913, later designated his psychology "Analytical" Psychology: as distinct from Freud's "Psychoanalytic" theory.

I had written that book that cost me my friendship with Freud because he couldn't accept it. To him the unconscious was a product of consciousness, and it simply contained the remnants, I mean, it was sort of a storeroom where all the discarded things of consciousness were heaped up and left. But to me the unconscious, then was already a matrix, a sort of

basis of consciousness of a creative nature, namely, capable of autonomous acts, autonomous intrusions into consciousness.

Philemon and other figures of my fantasies brought home to me the crucial Insight that there are things In the psyche which I do not produce, but which produce themselves and have their own life.

Psychologically, Philemon represented superior Insight.

All my works, all my creative activities, have come from those Initial fantasies and dreams which began in 1912. C.G. Jung, 1961 M.D.R. (paperback, p. 183)

JUNG: Man's soul is a complicated thing, and it takes sometimes half a lifetime to get somewhere in one's psychological development. You know, it is by no means always a matter of psychotherapy or treatment of neuroses. Psychology has also the aspect of a pedagogical method in the widest sense of the word. It is something.

BLACK: A system of education.

JUNG: It is an education. It is something like antique philosophy, and not what we understand by a technique. It is something that touches upon the whole of man and which challenges also the whole of man in the patient or whatever the receiving party is as well as in the doctor.

VON DER HEYDT: One of the tremendous things which Jung did was to always emphasize the aspect of man's totality. And our totality is not complete unless we take our human failings into it. It doesn't mean that I necessarily have always to live my human failings. I obviously may have to take responsibility for them, but they are not only a part of me but they are part of every human being. That is to say, it is part of man.

JUNG: Consciousness is one factor, and there is another factor, equally important, and that is the unconscious. That can interfere with consciousness anytime it pleases. "And, of course," I say to myself, "now this is very uncomfortable because I think I am the only master in my house." But I must admit that there is another somebody in that house that can play tricks. And I had to deal with the unfortunate victims of that interference every day in my patients.

C.A. MEIER: Analysis proper, and particularly Jungian analysis, begins and ends with conscience. That is, that you take responsibility, that you take into consideration all those manifestations which so far have remained in the unconscious, in other words, you were not conscious of. And if you start taking responsibility for those manifestations, like shadow qualities and whatnot, then this is a very strong test for your conscience, isn't it? And so, I mean, you have to, only have to, think of the beginning of psychoanalysis. I mean, it took an enormous amount of moral courage to face these facts which so far have not been considered, or repressed.

BANCROFT: I felt that Jung should tell me what I should do: whether I should write a book, whether I should get a divorce, what I should do. And he wouldn't and so I got mad at

him. And I said, "Why is everybody so mean to me?" And he said, " Why are you so mean to everybody?" So I stormed out. And, you got what I said there. I said to him, "Why is everybody so mean to me?" and he said, "Why are you so mean to everybody?" That was the trigger point. I was gone for a year. And I wrote, oh, I don't know, every now and then I'd sit down at the typewriter and write him what a son of a bitch I thought he was, how when I first got to Europe everyone thought he was a charlatan, and I thought he was too. He was the most conceited, vain man. And you know, I really had a great time.

WAGNER: And you sent all these letters?

BANCROFT: Sent the letters! Of course I did. And I thought, "I hope he drops dead of a stroke." And I felt very good. I just felt fine. When I can get mad, my, I can lose five pounds just by getting mad. Just the adrenalin goes, and I just think, you know, it's the opposite of "poor little me." Then it's "I don't care; let them all go stuff it up, I don't care what happens to them." And one morning I woke up, and I began to laugh. I thought, "For God sake, what's been going on here! What a jackass you are," and suddenly I realized; 'Sure, he really hit it:" And sot phoned Miss Schmidt, Fraulein Schmidt, and asked if I could have an appointment, and she laughed and said, "Oh yes," she said. "Professor Jung told me to save some time for you. He thought you'd be calling shortly."

HANNAH: And sometimes he'd be quite unfair to one, and he'd think, he'd tell me, at the club for instance, he'd go and sometimes be horrid to people, and then he'd go home saying, "Now wasn't that nasty of me? I really spoilt their weekend, I'm sure ." It was always on Saturday evenings. But when they next came to analysis, he found that that particular nastiness was exactly what they needed. I really got more from Jung when he hit me over the head than any other time. I don't mean literally.

HENDERSON: He had very small eyes, and when he looked through those little eyes, usually over the top of his eyeglasses, you knew that he was looking at something that you couldn't see. And what came out was usually some very simple fact. It wasn't any aura or any great message that came back from the beyond. It was something about your ordinary life, or the ordinary situation. I described a party where I felt the shadow got loose with Jung in the center of it, where they threw a knotted towel from one person to another around a circle. Jung kept this thing going beyond, almost beyond endurance, and I fell down and broke my glasses, and somebody else skinned a knee, and at the end of the party we were all in a shambles. But this was characteristic of Jung's intolerance of persona. He was so afraid that the party would stick on a polite persona level that he engineered it to bring out the shadow. And in the end we all had a marvelous time. We all got drunk, and it was, it ended very happily.

Biographies should show people In their undershirts. Goethe had his weaknesses, and Calvin was often cruel. Considerations of this kind reveal the true greatness of a man. This way of looking at things is better than false hero worship! C.G. Jung, 1943 C.G. Jung Speaking, p. 165.

C.A. MEIER: He became a human being and a total one. I mean he included everything. He could be terrible. He could be absolutely terrible.

1. KIRSCH: In these rages?

C.A. MEIER: Ja. I remember one thing when we sailed on the lake up there at Bollingen, you know, in his boat. And the wind died down completely, and we were way out from the Turm, you know, way off. So there was nothing else but to row. And I was an old sailor, you know; I knew how to row, indeed, better than he did, as a matter of fact. So I went and rowed, and he started criticizing me for every single part of a movement I made with those oars, you know. And he knew it better, of course.

1. KIRSCH: Oh, and could he row himself?

C.A. MEIER: And Joan was in the boat as well, my wife. And so, it was absolutely, it was hell! It was real hell until I said, "Good. Fine! Do it yourself!"

KIRSCH: And he did it?

C.A MEIER: Yes, he had to!

1. KIRSCH: He had to if you gave him

C.A, MEIER: He had to. I wouldn’t make one single move.

KIRSCH: And did he ever apologize?

C.A. MEIER: No!

1. KIRSCH: No?

C.A. MEIER: Oh, he could be terrible. He could be a real devil.

JAFFÉ: When I was his secretary, he grumbled at me in a very loud voice, and he didn't like when I took it personally. So I took it, and sooner or later there was a big and very beautiful–how do you say it–balloon or recompense, a compensation. He compensated it. He knew exactly what he had done, and then he–one was rewarded if one could stand it and if one didn't take it personally. You see, he was so burdened by his ideas and by people outside and his inner figures. So I understood it quite well. He had to have a "let out." Ventile.

WAGNER: Ventilate?

JAFFÉ: Vent out, the steam has to go out.

WAGNER: Yes, and it sometimes came out on you when you were there.

JAFFÉ: Yes. Why not?

VON FRANZ: The personal shadow is the personal shortcomings of things which every human being could be conscious of which is not archetypal. For instance, such things as greed for money or jealousy, inferiorities which everybody has but prefers not to know about. If one is jealous or if one is suddenly possessed by wanting money or soon, one could know about it if one is honest with oneself. But the collective shadow has to do with the dark side of the archetype of the Self, that means, is the shadow of the God image. In the Christian tradition, it would be the devil. And that has always been personified and felt as something which has not to do with, directly with the human being. I mean, if somebody is possessed by the devil, he is much worse than just, he is not human. It's demonic. And, but on the other hand, generally that merges. First you have this area, of dim, dark side, and behind it lurks the other. I've for instance, seen that, when Germany went to the devil in Nazism, people fell into it through their personal shadow. For instance, they didn't want to lose their job because they were clinging to money. That was their personal shadow. But then they joined in with the Nazi movement for that reason and did much worse things than they would have done normally under normal social conditions. So you can say the personal shadow is the bridge to the collective shadow or the open door to the collective shadow. But the collective shadow comes up in those terrible mass psychoses. It's like if you have your room, and there is one door not shut, and there the devil can come in. And if you know your personal shadow, you can shut all the doors.

The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing Is the life of the Individual.

This alone makes history, here alone do the great transformations first take place, and the whole future, the whole history of the world, ultimately spring as a gigantic summation from these hidden sources in individuals.

In our most private and most subjective lives we are not only the passive witnesses of our age, and its sufferers, bait also its makers. We make our own epoch. C.G. Jung, 1934 C.W.

10, para. 315

JOE WHEELWRIGHT: I think that it is quite an important fact, historically, that there were very few of us that intentionally became analysts. What happened was that we all had neuroses, and we were–nice fat juicy ones–and we were vibrating like an aeolian harp in a high wind. And very often this was exacerbated by a marriage relationship, and so that—most of us, of my generation, didn't prepare to be an analyst, but we went to an analyst so that he could tinker with our psyches, and somewhere along the line we'd say, "Wouldn't it be peachy if I could be one of those, too!"

JANE WHEELWRIGHT: I have to remember our first appointment because Joe and I went together, and he talked right over the top of my head to Joe, arranging my appointments. And I finally said,"Well, where do I come in?" And he said, "Oh, that comes later." And I'll never forget that.

JOE WHEELWRIGHT: Jane and I arrived in Zurich in 1932. We had a very deep bond between the two of us, but we also were very dissimilar, and so we got into horrendous clashes and crashes. We just were anxious to get a hold of something that would give us some tools to work with so that we could resolve these clashes.

JANE WHEELWRIGHT: I was not so enamoured of him at first. I didn't–I thought the way he talked–no, it was his writing-of course, it was very intuitive writing–it wasn't my dish. And I kept thinking, "Who the hell does he think he is?" You know. "How does he, how do you, know what he's saying?" I mean, "How does he know what he's saying is right?" I was really very resistant.

JUNG: It is almost a rule, but I don't want to make too many rules in order not to be schematic: that an introvert marries an extravert for compensation, or another type marries the countertype to complement himself

JANE WHEELWRIGHT: I thought, "Well, he's just talking through his hat. And I just can't go for that stuff." Until I got in trouble and had him head on, and then, my God, he just made all kinds of sense.

JANE WHEELWRIGHT: I liked his opening comment. He said, "Oh, so you're in the soup too!" I liked the too.

WAGNER: That you'd be in it together.

JANE WHEELWRIGHT: Yes!

JUNG: The archetype is a force. It has an autonomy. It can suddenly seize you. It is like a seizure. So for instance, falling in love at first sight; that is such a case. You see, you have a certain image in yourself, without knowing it, of the woman. Now you see that girl, or at least a good imitation of your type, and instantly you get a seizure, and you are gone. And afterwards you may discover that it was a hell of a mistake. Or you see, a man is quite capable, if he is intelligent enough to see that the woman of his "choice," as one says, was no choice; he has been captured. He sees that she is no good at all, that she is a hell of a business, and

he tells me so. He says, "For God's sake, doctor, help me to get rid of that woman!" He can't; he is like clay in her fingers. And that is the archetype; that is the archetype of the anima. And he thinks it is all his soul, you know. Like the girls, you know, when a man sings very high, then she thinks he must have a very wonderful spiritual character because he can sing the high "C," and then she is badly disappointed when she marries that particular number. Well, that is the archetype of the animus.

JOE WHEELWRIGHT: This is built right into the center of Jung's whole psychology. That one should develop one's "contra-sexual components," as Margaret Mead so quaintly phrases it. But Jung prefers to talk about the animus and the anima, meaning the feminine side of the–or the masculine side of the woman and the feminine side of the man. And so that all of us who are really committed and involved in the Jungian world are very busy trying to develop our animuses or our animas. And we don't ever expect that it's going to be quite a dead heat and that our voices will alternate from soprano to basso or that we are going to get a reissue of our vital parts, but on the other hand, we do feel that usually, going on a two-step operation, first with the projection of one's anima or one's animus and then the gradual peeling of it off and retaking it back in again and assimilating it, and hopefully integrating it into one's consciousness, that this androgynous or almost androgynous state of being is the way one hopes to be before they throw the switch.

VON FRANZ: In the beginning stages of a relationship, there is generally a lot of projection mixed up with it. And that is responsible for all those love quarrels. I mean, she makes demands which he can't fulfill and he makes demands she can't fulfill, and animus-anima crossing the swords, and I mean, if you tape record a love quarrel, it's the same all over the world, literally, and that is projection. And if people don't run away but work it out and take back all what is projection in it, then appears, or is peeled out of all this, the true relationship. Now, it might be none, and then it would be like the Freudian thing, "Goodbye, and now I see you simply represented that and that in me and thank you very much, goodbye" Or, there might be a tremendous amount of relationship, true relationship, built up, which is not the same thing as projection.

JOE WHEELWRIGHT: The intensity of our struggle suddenly became clear to me, that Jane had a thinking function developed and I had a developed feeling function. And of course that was upside down. Everybody knows that men think and women feel. Only that didn't happen to be so with us.

JANE WHEELWRIGHT: But I think that his, what he did for women, came through his tremendous interest in the individual. And women could be individuals, too. And this problem of what is feminine and what is masculine, and so forth and so on, almost came second to that. So, I think in a sense–and then, of course, his discovery of the animus and the anima, that did a lot.

FIERZ: Jung was not apt to be a father figure. He was in an astonishing way, near to you, natural. He could sit down, and, after ten seconds, you felt you speak with a brother, not with a father. And if you have had this brother relationship to him, where you discuss in a free way, where you accepted that he got angry, where you also were ready to get angry at him,

as men do in an upright clear way. It was easy to get along with him. But the moment where one thought that he was a father figure, he was for men very destructive because he was too irrational to give guidance as a father. He changed too openly, too often, his mind to give such a guidance. That's a natural thing to change one's mind. Quite a normal thing. But a father should give a certain guidance, and he had no intention at all to give a guidance. So, for men it was often difficult because the moment men look, and many men look for a father, for a father. Whereas, with women, it went much better because a woman doesn't look so much for a father; she looks for her lover. And he was charming, seducing; and there he offered transference, often a little bit too much, but with a great healing power, with a great healing power.

WAGNER: Well, what about the atmosphere in Zurich at that time?

JANE WHEELWRIGHT: Well, that's what put me off. Oh, the cultism was just reeking! It was just awful. There were the transferences. And I swore I would never get a transference. That was one thing I decided right away because it just looked too awful. I mean these people were just goofy. But I got a transference.

WAGNER: Couldn't help it.

JANE WHEELWRIGHT: Couldn't help it. I mean, after all, you get a transference because what's missing in you has got to be seen in somebody else. And there was plenty missing in me. You know, with a man of Jung's caliber, there's a lot missing.

JUNG: It is a regular observation that when you talk to an individual and this individual gives you insight into his inner preoccupations, interests, emotions, in other words, hands over his personal complexes, then you get slowly and willy-nilly into the situation of authority. A point of–you become a point of reference. You know you are in possession of all the important items in a person's development. Now you see, that creates an emotional relationship to the analyst, and that is what Freud called the transference, which is a central problem of analytical psychology. It is just so, as if these people had handed out their whole existence, and that can have very peculiar effects upon the individual. Either they hate you for it or they love you for it, but you are not indifferent to them.

JANE WHEELWRIGHT: But I never felt as though I had too much transference. It didn't last too long because Jung, the one nice thing about, or the good thing about him, was he gave so much of himself. He just gave you everything he had. So it wasn't as though you had a hangover. You got it all. You know?

BANCROFT: I never felt in awe of him. I just thought sometimes he was funny, when we used to have a little argument about God. He said, you know, "I'm not so sure about God. I'm perfectly willing if he shows up. Fine." used to say to Jung, "Of course, if he shows up he'll probably look like you." And I guess that I thought, before I got mad at him, I thought that he would have a, some kind of a, solution to life's problems. Then I found I had to find the solution myself. Which I suppose is, was, what he did. Brings you to that point.

HENDERSON: We didn't know whether we were fish, flesh, or fowl, and we had to find ourselves anew.

I dreamt that Jung was a Protestant clergyman standing at a pulpit giving a sermon and we were all in the pews, and when he finished his sermon all the others got up and began to

chant "Mandala, mandala," the way they might in Christian times have sung "Hosannah". And this represented a worshipful attitude to Jung that was laughable, as you can imagine. So I thought I hate to tell Jung this dream, but I did, and he said, "Well, of course you should feel that way." I was simply projecting my own Protestant background, making Jung a father figure, making the other people into a group, which they were not.

FREY: Freud always wanted to break a transference and to...

WAGNER: Resolve it?

FREY: To resolve it and to bring people to life again, down to the adaptation to life again. But Jung had another point of view. He had the feeling, as long as we had a strong transference, one must serve it because he said there is a greater personality involved in transference. And we don't know what this greater personality has in storage, and so we must serve it. And that was tremendously difficult for Jung. He often told us, you see, "I should have ten lives," in order really to follow the development of the individuation process so deeply as he did with us all. But that was also what interested him. He many times said, "Without you women I couldn't have developed my psychology."

JUNG: I had a case that was an intelligent young woman. She was a student of philosophy, a very good mind, where one could expect easily that she would see that I am not the parental authority. But she was utterly unable to get out of this delusion. And in such a case what one always has recourse to is the dreams. It is just as if one would ask the unconscious, "Now, what do you say to such a condition?" You see, she says, through the conscious, "Of course I know you are not my father, but I just feel like that, it is like that, I depend upon you:' And then I say, "Now let's see what the unconscious says." Now the unconscious produced dreams in which I really assume a very curious role. You know she was a little infant, she was sitting on my knees, I held her in my arms. I was a very tender father to the little girl, you know, and more and more her dreams became emphatic in that respect. Namely, that I was sort of a giant and she was a very little frail human thing, you know, quite a little girl in the hands of an enormous being. And the last dream of that series (I cannot tell you all the dreams) was that I was out in nature, I stood in a field of wheat, an enormous field of wheat that was ripe for harvest. I was a giant, and I held her in my arms like a baby, and the wind was blowing over that field of wheat. Now, you know when the wind is blowing over wheat it makes these waves in the wheat field, and with these waves I swayed, like that, putting her, as if it were to sleep. And she felt as being in the arms of a god, of the godhead, and I thought "Now the harvest is ripe and I must tell her." And I told her, "You see, what you want and what you project into me, because you are not conscious of it, is you have the idea of a deity you don't possess. Therefore you see it in me."

That clicked! She suddenly became aware of an entirely heathenish image that comes fresh from the archetype. She had not the idea of a Christian God, or of an Old Testament Yahweh. It was a heathenish god. you see, a god of nature, of vegetation. He was the wheat himself, he was the spirit of the wheat, the spirit of the wind, and she was in the arms of that numen. Now that is the living experience of an archetype. Now that made a tremendous impression upon that girl, and instantly it clicked. She saw what she really was missing, that missing value that was in the form of a projection on myself and made myself indispensable to her. And then she thought, well he is not indispensable. Because, it is as the dream says,

she is in the arms of that archetypal idea.

Now that is a numinous experience you see, and that is the thing that people are looking for, an archetypal experience that gives them an incorruptible value. You see, they depend upon outer conditions, they depend upon their desires, their ambitions. They depend upon other people because they have no value in themselves. They have nothing in themselves. They are only rational and they are not in the possession of a treasure that would make them independent. But when that girl can hold that experience, then she doesn't depend anymore. She cannot depend anymore because that value is in herself. And that is a sort of liberation and that is of course, it makes her complete. You know, in as much as she can realize such a numinous experience she is able to continue her path, her way, her individuation. The acorn can become an oak, and not a donkey.

JAFFE: If you have a relationship to C.G. Jung, then you have to work on it and the meaning is a result, perhaps, you see. One can say, I projected on him a father, but I also projected on him a mother, you see, and the one who accepted me, I could say. And from this, in the course of the years, I found a place in this world. I found a place in myself and in the world. A transference is a projection. So I projected on him this and that. And he took it seriously, and he acted accordingly. But he never laughed at it. He accepted it. He accepted it.

FIERZ: I remember once a patient wanted to marry Jung. She was convinced that he was the man for her and for her lifetime. And when Jung explained to her that he already was married, she continued to be convinced, and, therefore, Jung accepted. She went on, prepared a marriage to Jung, had printed cards, everything was ready. Jung continued to accept in full confidence of unconscious reactions coming from the patient or from him. And the day before the planned marriage, he got an express letter from the patient telling him that this night God had told her that, unhappily, enough, the marriage would not be possible. The patient came out of her psychosis. Had always in her memory this event, and was completely balanced afterwards. That's how Jung handled the transference situation as a full reality and having fully confidence in the unconscious which would lead the patient and himself through a seemingly difficult situation.

FREY: He could see what every woman was really substantially like and helped her to find her main interest: literature, politics, psychotherapy, or astrology, or what you want. He had an art to follow a person until she found herself. And the value of transference was great for Jung himself.

1. KIRSCH: It really was as if he was always in, inside of your unconscious and not trespassing, but because he has been wherever one was, and so he knew how to be there. He also would never use any of his terms, ever. My last interview I told him a dream, and I realized, "My god, that man is 85 years old," and it was pages of dream, and so I only told him half the dream, thinking I can't put that all on him. And so then he started. You know, he didn't ask you for one association, very seldom he did. He just started to talk. And i was kind of–not making the connection, which what he was talking about had anything to do

with my dream, but I knew better, that I will find the connection, if I listen, eventually. And suddenly he said, "Oh, that is as if you dream..." and he told me the second part of my dream which I hadn't told him.

2. ADLER: After about two years, I had a dream in which Jung had died. And I was in his house in the antechamber where he was laid up, and I paced up the room, very depressed, very unhappy, and suddenly my feeling changed as if I had pulled up my socks and said, "Well, all right, he's dead. Now it is for us to go on and work." I told Jung that dream, and he said, "Well, all right - now you can see patients. You are ready to see patients."

FREY: One didn't see it, but one felt it, that a ray of his spirit was falling onto us. And one was terribly spoiled because, compared with this, other men were no more so interesting!

WAGNER: Yes, that must have been a problem.

FREY: I will say besides one's own husband.

WAGNER: Well, you were married. And you had a deep relationship. How did your husband feel? Did he ever feel jealous of Jung?

FREY: Sure. All our husbands, all of the husbands of the women around were very jealous. But since they knew and they understand that Jung was not falling into the traps and wishes of the women, so they had not to be really jealous because Jung never misused his position in all these transferences.

L VAN DER POST: Now, Jung worked in this rejected feminine world of the unconscious for years. People came to him. He was particularly successful with women patients. And one person came into his life very early on because she's already with Jung and Emma Jung at the famous conference in Vienna where they are all photographed together. And that is Toni Wolff.

C.A. MEIER: Well, all I can say is that, of course, she was a most extraordinary person; there is no doubt about that. And she was great help to Jung, too. I mean, when it comes to psychological types, for instance, she played a very important part there, very important.

1. KIRSCH: In his development of his ideas?

C.A. MEIER: She had all this knowledge in philosophy and so on and so forth, and she was, she had been one of his patients to begin with.

1. KIRSCH: I see.

C.A. MEIER: Oh yes, and I remember very well, he was very proud of the fact that he had succeeded in curing her.

L VAN DER POST: A lot of people who knew her said that they despaired of her ever recovering from whatever her psychological disturbance was. I think one must accept that it was profound enough to fit the rare, exceptional spirit that she was because, in a sense, the rarer, the more exceptional, the spirit, the deeper the psychological suffering. And Jung managed to bring her out of this so that by the time of the famous Vienna conference, she was already an integrated, working personality. And to me, that photograph is very moving because the one who looks young, as if the has just beep born, is Toni Wolff. She sits there with these large eyes.

Jung had an instinct that what was wrong with life, what made life tear apart, made it incomplete, was because the feminine was rejected, driven insane, driven mad by a world of men. Rejected by a masculine-dominated world. And that time when he let himself go and when he landed deep down in what he came to call the collective unconscious, all this rejected feminine in himself confronted him.

FORDHAM: Toni Wolff was being analyzed by Jung when Jung started to have his active imagination and really got going, and he got rather unstable. And that Toni Wolff simply said that she wasn't going to go on with her analysis with him and that she was going to have a relationship with him and, more or less, I gather, took him by the ear and did so.

VAN DER POST: In this unfamiliar, terrifying underground of the collective unconscious, she was Jung's guide to such an extent that she lived with him, and she took over the whole of the burden. And of course, the tensions caused by that in Zurich and in the family must have been tremendous.

FORDHAM: She reflected his anima in a way that Mrs. Jung didn't.

VON DER HEYDT: It was she who introduced him to all the Eastern things: Eastern spirituality, Eastern philosophy, and so on.

ADAMS: They were lovers, I take it.

VON DER HEYDT: Oh yes.

ADAMS: Yes. Emma knew of their relationship, but she didn't wish to divorce Jung.

VON DER HEYDT: Oh, good gracious, no. It would never have entered her head. I Mean, that wouldn't have been done.

ADAMS: That's rather unusual.

VON DER HEYDT: No, I don't think so, not at that time. I mean, I don't even think nowadays, I mean, she had four children, and I don't think that Jung would have wanted a divorce at all.

ADAMS: Well, perhaps this isn't really relevant, but not many women will countenance open infidelity.

VON DER HEYDT: Please forgive me. I'm not so sure if that is not a kind of British, maybe even English, prejudice, conditioning, or something. I think that

ADAMS: I think it's an American one, too.

VON DER HEYDT: Is it?

FREY: Without Toni Wolff he couldn't have made it because she had brakes in a way, and she was stopping him always when he had a temperament where he was losing himself completely and without boundaries. And Toni Wolff stopped him and always brought him back to reality, and that was tremendously important for Jung. And then she also understood him. She had such a bright mind that she grasped it even before he understood it. And she was also really furthering his intuition very much because at that time he was also a medical doctor. He had worked at the Asylum of Bergholzli, and he was very' intellectual, until really he came to know her.

1. KIRSCH: That was the point: there was nothing shadow in it, no shadow. Jung wanted to be, and tried to be, as conventional as possible, wherever possible, so that in the inner world, where he had this relationship with both women, he could be as unconventional as he really was, as unique as he really was. It was quite a thing for him to do between, around 1910. You know, the Victorian age wasn't quite so far gone, and it wasn't anything he hid. I remember I was walking in Zurich there near the Institute, and there was Jung and Toni Wolff walking. It was nothing hiding. And it was in this relationship that he had these tremendous experiences of the coniunctio. That's when he understood the mystical background of sexuality, mystical, or the psychological archetype that was working.
2. KIRSCH: That was later such an established relationship, and Mrs. Jung was so included that I am very sure he would not have parked his car in front of Toni Wolff's house–who was one minute away from the Institute, and everybody would know when he was there and when he was not there–if he would have had the slightest doubts about it.
3.
4. KIRSCH: And so this relationship with Toni Wolff was not an affair, it was another wife.

NIEHUS: Two wives and one man. That's an excuse! My opinion is he should, as C.G.,

he should know earlier that that was his anima and so, come to a stop.

C.A. MEIER: One day Mrs. Jung approached me and said, "Would you please cooperate analytically with me and Toni Wolff'?" So we did a threesome analysis for quite a long period of time. That was very funny.

1. KIRSCH: I see, of mutual dreams or just Jung's dreams?

C.A. MEIER: No, no, Jung's dreams! Mrs. Jung's dreams and Toni's dreams and my dreams.

1. KIRSCH: Oh, all three. I see. And you found this very helpful?

C.A. MEIER: It was interesting. It was very interesting.

FORDHAM: Mrs. Jung wasn't at all brow beaten by Jung. She was down right and direct, and she did a lot of work on his papers too. She obviously stood by Jung all through his periods of crisis. She was a much more solid sort of character than Jung.

FREY: First, she had given birth to five children. And then Jung told us, and she told us, that she felt the need, also, to know more, and then she studied physics and mathematics and many other things. And then she had an analysis with her own husband.

WAGNER: She did! How difficult!

FREY: Yes. She had also another analysis, but the main thing was analysis with Jung, and afterwards, he allowed her to analyze. And she was a very good analyst and the opposite of her husband. He was more intuition and thinking, and Emma Jung was sensation, mainly sensation. Absolutely down to the earth, and more to that, to the depths of the earth.

1. MEIER: Mrs. Jung had a fantastic sense of humor. She giggled and laughed, and she was a very, very nice woman. Motherly. But I think she helped a lot in working out, let's say, the animus-anima problem. It's those three who did the work, I think.
2.
3. VAN DER POST: Emma Jung said to a close friend of mine, just before she died, that she had never ceased to be grateful, in her life, for Toni Wolff, because Toni Wolff was able to do for her husband something that she could not have done.

JANE WHEELRIGHT: I think that what's remarkable is that they made it. And I think they are the ones, that Toni and Emma are the ones that made the threesome situation possible. They worked it out, something, worked out something between them.

ADLER: Jung, in his dedication copy of Answer to Job, wrote: –well I have to translate it–"Unasked, dropped from heaven"; "Ungefragt vom Himmel gefallen." So, no, no I think naturally their relationship changed; relationships do change. But it existed.

In our time, when such threatening forces of cleavage are at work, splitting peoples, individuals, and atoms, It Is doubly necessary that those which unite and hold together should become effective; for life is founded on the harmonious Interplay of masculine and feminine forces, within the individual human being as well as without.

Bringing these opposites into union is one of the most important tasks of present-day psychotherapy.

Emma Jung, 1935 Anima and Animus, p. 87

After my wife's death In 1955, I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden, was myself! I could no longer hide myself behind the "maternal" and the "spiritual" towers. So, In that same year, I added an upper story to this section, which represents myself, or my ego-personality.

I had started the first tower in 1923, two months after the death of my mother. These two dates are meaningful because the tower, as we shall see, Is connected with the dead.

At Bollingen I am in the midst of my true life, I am most deeply myself. Here lam, as it were, the "age-old son of the mother." That is how alchemy puts it, very wisely, for the "old man," the "ancient," whom I had already experienced as a child, Is personality No. 2, who has always been and always will be. He exists outside time and is the son of the maternal unconscious. In my fantasies he took the form of Philemon, and he comes to life again at Bollingen. C.G. Jung, 1961 M.D.R. (paperback, p. 225)

1. BAUMANN: And he was always very present and very concerned also about the future of life on this globe and of mankind. I think he needed space and quietness to meditate about them and to find as much answer as he could find.

It was at the same time, I think, a total participation, but also–well, I wouldn't call it a withdrawal, but a philosophical distance, or I don't know how to call it.

C.A. MEIER: He went to Bollingen so often during the year, and he did all his reading up there.

1. KIRSCH: Most of the reading was done there and also most of the writing?

C.A. MEIER: Also most of the writing.

1. BAUMANN: In the fall of 1922.

FARMER: He was still coming by bicycle then, from Kusnacht.

1. BAUMANN: Dr. Jung came by bicycle from Kusnacht.

The Hugenmatter family, Bollingen Neighbors.

For 400 years the Hugenmatters have farmed this land.

1. BAUMANN: The western part of the land was sold by Mr. Hugenmatter’s father to Dr. Jung. Mr. Hugenmatter’s father and Dr. Jung had a very good relation.

FARMER: He spoke to everyone.

1. BAUMANN: He spoke with everybody.

FARMER: When we were in trouble, he came to help.

Von Franz: well, we have to revive primitive superstition. Because in primitive people their sword has a soul, their hammer has a soul, no smith would start making a sword without a ritual first. Still, in the middle ages, the heroes who depended on their swords–think if your sword breaks in battle, you are a dead man. So their sword had a name and a soul. They knew that sword, and the solidity of that sword was their fate. And now it's still so. Let a few of your atomic plants explode and please. Matter, if it has to cooperate with you, needs loving care, and not, only technically by oiling and so on, you have to kind of live with it. Otherwise it plays you tricks.

One of the last times he went to the tower, for instance, he hadn't been there for a long time, and the first days the covers of the pans liked to jump off and fall on the floor in the wrong moments. And you know how objects can absolutely misbehave. So he put himself up in the middle of the kitchen and said, "Now ladies and gentlemen, pots and spoons, I know I have neglected you for a long time, and you are angry with me, but I beg your pardon, and I ask you now to cooperate again." And from then on there were no more accidents. He had great fun with that. If you notice, its highly symbolic, the days you can't open a door, or you can't get at something, or some object hides from you just when you–generally, when you are not in yourself, and in an impatient mood, or so on; then everything plays you tricks. It's naturally your own unconscious mixed up with it, but it communicates with matter.

JUNG: We are only deeply unconscious of these facts because we live all by our senses and outside of ourselves. I fa man could look into it himself, he could discover it. And when a man discovers it in our days, he thinks he is crazy, and he may be crazy.

VON FRANZ: He played a lot, along the lake. And he did it very often alone. He took always a little shovel, removed the sand, and then played with little rivers, and soon. And he said, when he was 83, he said one day when we were playing, I was generally watching him and playing a bit with him, and he said to me, "You know, only today I have suddenly thought, 'what am I doing when I'm playing like that? That's what I have done all my life, digging out springs."' He was just enjoying that. He called it the water-works. And always before, he was writing. He did some

VON DER HEYDT: For Jung, religion was an attitude. For Jung, religion was an attitude to life and had absolutely nothing whatever to do with any kind of creed. And he was actually ambivalent about creeds because, on the one hand, he said that a creed would stop you from having an experience. And since he believed that religion was not only an attitude but had to do with experience, personal experience if you block it by a creed, obviously you can't have an experience. But, at the same time, he also thought that a creed might be tremendously important framework for someone whose ego was too weak to stand the horror, the void, of complete loneliness.

1. VAN DER POST: He was always saying, "Why don’t the priests go down with me into the collective, into the unconscious of modern man, to learn what the modern soul is about before they start to cure it." Because nobody, nobody would look at the soul of a man in a modern way. They all behaved, as I said before, as if creation was accomplished, as if the soul was an accomplished fact. And it wasn’t. That’s why the Book of Revelations had so much meaning to Jung, and that’s why he saw it having its place in the Bible. You know, Calvin fought very desperately to have the Book of Revelations removed from the Bible because he called it a dark and dangerously obscure book. But it really is very meaningful because it’s the one book which suggests that the revelation of God doesn’t end with the coming of Christ, there is more to come. That religion is a process of continuing revelation, and experiencing of revelation; and being obedient to your greater awareness of becoming in life.

VON DER HEYDT: He was very conscious of the center of his being which he called the Self. And he would talk about the God image living, being alive, in this center of our whole being. He always said he did not wish to discuss the existence of God because this was a metaphysical question which he was not prepared to go into. But from the psychological point of view, he knew that the God image was within oneself. The God image changes; God does not change.

From 1912 to 1916 Jung had his first encounter with the collective unconscious.

He painted and wrote In Journals objectifying his experience. Later, he used excerpts to make the ’Red Book’.

JUNG: I never could claim that any kind of human work could reveal something about the nature of God or about his existence. I only know that the idea of God is a pattern, an age old pattern, a primitive pattern that always has been and never lost its–what we call–numinosity. It is always there, and it still plays the same role as it always did. We can establish the existence of that pattern, and that is, for our practical purposes, enough. Because when we can integrate such an idea in our minds, the idea of such a being, then that gives an entirely different scope to things.

Man’s relation to God probably has to undergo a certain important change: instead of the propitiating praise to an unpredictable king or the child’s prayer to a loving father, the responsible living and fulfilling of the divine will in us will be our form of worship and commerce with God.

His goodness means grace and light and His dark side, the terrible temptation of power.

Man has already received so much knowledge that he can destroy his own planet.

Let us hope that God’s good spirit will guide him In his decisions because It will depend upon man’s decision whether God’s creation will continue.

Nothing shows more drastically than this possibility how much of divine power has come within the reach of man. C.G. Jung, 1956 Letters, Vol. II, p. 316

1. KIRSCH: He does not project you see, so to speak, nor does he confuse the image of God that exists in man with God himself. He says he cannot make any statements about God, but about the image of God as it exists in the human being. And so this whole ego-Self relationship is really at the basis of Jung's work. That's all it is about, that the Self is experienced as something inside man but not the same as the ego. But he doesn't project it.

1. VAN DER POST: Jung puts the burden squarely on each person. And this psychology of individuation, of making what you are and what you've inherited of the universe, of making that specific, of making what you've got of the collective in you, making that individual, and carrying it as an individual, and not only standing still in it but allowing an act of becoming in the midst of your being to become your own way of moving through life. This is the hardest thing you can ask of human beings.

WAGNER: What would you say the main value of the research and the writing that you and Jung have done on alchemy is?

VON FRANZ: I would say that a civilization needs a myth to live. We know that if missionaries destroy the myth of a primitive people, they destroy them, also physically, they begin to drink, they degenerate, they are lost, and no civilization can live only from welfare. It needs a myth to live. All great civilizations, when they were flourishing, had a living myth, and I think that the Christian myth on which we have lived has degenerated and has become one sided and insufficient, and I think that alchemy is the complete myth. And that, therefore, if our Western civilization has a possibility of survival, it would be by accepting the alchemical myth which is a completion and continuation and a richer completion of the Christian myth. That's a myth we could live again with. In contrast to the Christian myth which doesn't satisfy a great amount of people anymore. And the Christian myth is deficient in not including enough of the feminine or–in Catholicism they have the Virgin Mary, but it's only the purified feminine; it's not the dark feminine–and in excluding matter and treating matter as dead and the realm of the devil and in not facing the problem of the opposites, of evil. And alchemy faces the problem of the opposites, faces the problem of matter, and faces the problem of the feminine–the three things which are lacking in Christianity, and, therefore, it complements the Christian myth, and could revive it too, that way.

HANNAH: For 2000 years the Christian religion has told you to repress evil, and look at the damn thing now. It began to be so visible at the First World War, and that's now a very great many years ago, isn't it?

WAGNER: And it's on a much grander scale, a much larger scale. The possibility

HANNAH: Oh, far, far!

FREY: What is it? What did we really learn from alchemy? It's finally that in each of us there is a rejected part which can become the cornerstone, like it's written in the Bible. And we have to be aware of the stinking side, of the bad smelling side, of the–as Jung says about the urine, about the excrement–and all that in our lives. And this is the beginning of the way of God. This is the beginning of the transformation.

1. VAN DER POST: The psychology of individuation has nothing to do with politics at all because it deals with the ultimate values. But yet, it has shattering political implications. And I think we are not now–we cannot behave as if this journey into the collective unconscious hasn't happened, because it has happened. We can't plead ignorance anymore. It has happened, and because it's happened, because we are facing a universe within, objective universe within as great as the universe without, we can never be the same again. We cannot ignore it. And it has enormous political consequences for us. And the kind of society, the kind of politics that will save us, will have to be aware; more important than any other quality in our politicians, we must demand psychological illumination, psychological awareness because otherwise we get people sparring with their own shadows; otherwise you get nations as we had in 1939 like the Germans projecting their shadows onto the Jews, and then when they were eliminating the Jews, onto the Poles, and God knows whatnot else, you see. And Jung often said to me–he said, "The human being who starts by withdrawing his own shadow from his neighbor is doing work of immense, immediate political and social importance."

VON FRANZ: What you would call the personal shadow of people didn't upset him. He just grumbled and cursed a bit, but that's not the problem of evil. It's that major evil of complete destruction which worried him.

WAGNER: And his real approach to that was the inner work that he did.

VON FRANZ: Yes, the only thing you can do: to confront yourself with it, where you are. All the rest, all the benevolent–if benevolent preaching would help then we would be out of the trouble long ago because we have, we get, a lot of benevolent and reasonable preaching, but it doesn't help. So the only place where you can really put the hand on it and deal with it, body to body, the problem of evil, is in yourself. And there you have to–the hope to change something, but the hope to change the world is a childish illusion.

1. VAN DER POST: As we've seen the collectivist pattern taking over all over society, the paradox get a form of totalitarianism which is producing collectivism. Then you get a kind of creation of greater and greater monopolies of commerce, bigger and bigger business producing a kind of organization man which is the equivalent of the totalitarian organization man where the–where this individual thing disappears. And really, this kind of individual, this kind of politics of individuation which you might call democracy, ceases to exist. And this is the point where we have reached, we've reached at the moment. And at this point, all that's inferior, which Jung used to call the shadow in man, tends to come to the surface.

JUNG: The world hangs on a thin thread, and that is the psyche of man. Nowadays we are not threatened by elementary catastrophes. There is no such thing in nature as an H-bomb; that is all man's doing. We are the great danger. The psyche is the great danger. What if something goes wrong with the psyche? You see, and so it is demonstrated to us in our days, what the power of the psyche is of man, how important it is to know something about it. But we know nothing about it. Nobody would give credit to the idea that the psychical processes of the ordinary man have any importance whatever. One thinks, "Oh, he has just what he has in his head. He is all from his surroundings, he is taught such and such a thing, believes such and such a thing, and particularly if he is well housed and well fed, then he has no ideas at all." And that's the great mistake because he is just that as which he is born, and he is not born as tabula rasa, but as a reality.

WAGNER: Jung had a vision at the end of his life of a catastrophe. It was a world catastrophe.

VON FRANZ: I don't want to speak much about it. One of his daughters took notes and after his death gave it to me, and there is a drawing with a line going up and down, and underneath is the last 50 years of humanity. And some remarks about a final catastrophe being ahead. But I have only those notes.

WAGNER: What is your own feeling about it, the world situation?

VON FRANZ: Well, one's whole feeling revolts against this idea but since I have those notes in a drawer, I don't allow myself to be too optimistic. I think, well, we have always had wars and enormous catastrophies, and I have no more personal fear much about that. I mean at my age, if you have anyhow soon to go–so or so egocentrically spoken. But the beauty of all the life–to think that the billions and billions and billions of years of evolution to build up the plants and the animals and the whole beauty of nature–and that man would go out of sheer shadow foolishness and destroy it all. I mean that all life might go from the planet. And we don't know–on Mars and Venus there is no life; we don't know if there is any life experiment elsewhere in the galaxies. And we go and destroy this. I think it is so abominable. I try to pray that it may not happen–that a miracle happens.

WAGNER: Do you find that young people that you see now are aware of that? That it's in their consciousness?

VON FRANZ: Yes, it's partly in their unconscious and partly in their consciousness, and I think in a very dangerous way, namely, in a way of giving up and running away into a fantasy world. You know, when you study science fiction, you see there's always the fantasy of escaping to some other planet and begin anew again, which means give up the battle on this earth, consider it hopeless and give up. I think one shouldn't give up, because if you think of Answer to Job, if man would wrestle with God, if man would tell God that he shouldn't do it, if we would reflect more. That's why reflection comes in.

Jung never thought that we might do better than just possibly sneak round the corner with not too big a catastrophe. When I saw him last, he had also a vision while I was with him, but there he said, "I see enormous stretches devastated, enormous stretches of the earth. But, thank God it's not the whole planet."

I think that if not more people try to reflect and take back their projections and take the opposites within themselves, there will be a total destruction.

VON FRANZ: There are a lot of people who go through life and the unconscious is no reality to them. They say at breakfast, "I had a funny dream," and then in the afternoon they don't know anything about it anymore. But if they paint them and interpret them and think about them, the dream becomes real.

And that's why you have to be lonely so that the unconscious becomes stronger. You– it's like loading up the unconscious, and then it manifests.

Hermes Trismegistos said, in one active imagination, to an alchemist, "I am the friend of whoever is lonely."

We have now, you see, (in the image of Aquarius) it's a man who pours water into the fish. Now the fish is the unconscious. So we have to support the unconscious. It's not enough to, to just have it. We have to actively turn towards it and support it so that it then helps us.

Jung once said, "The toads and the frogs are God's first attempt to make man on the cold blooded level, and then he didn't quite succeed. But he kept the idea, he kept the idea in mind, and made us later."

There are many people who are not in analysis, but if they are naturally gifted, which I would call if they are honest, they can find these things without analysis.

I have lived in this tower sometimes three weeks alone without speaking one word to anybody. And I sometimes thought I was going off my head, but the unconscious became alive. It was my partner.

JUNG: There are no other similar beings like man that are articulate and could give account of their functioning.

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1. http://gnosis.org/gnostic-jung/Film-Transcript-Matter-of-Heart.html

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Carl Jung: We may think there is a sure road. But that would be the road of death.
(2022-07-03 04:13)

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[1]Memories, Dreams, Reflections

When one follows the path of individuation (journey towards wholeness), when one lives

one’s own life, one must take mistakes into the bargain; life would be incomplete without them.

There is no guarantee–not for a single moment–that we will not fall into error or stumble into deadly peril.

We may think there is a sure road.

But that would be the road of death.

Then nothing happens any longer–at any rate, not the right things.

Anyone who takes the sure road is as good as dead. Carl Jung, MDR, Page 297

1. https://www.amazon.com/Memories-Dreams-Reflections-C-Jung/dp/0679723951/ref=sr_1_1?crid=322KP8E2DLQJ1&dchild=1&keywords=jung+memories+dreams+reflections&qid=160

Carl Jung: development of personality means more than just the fear of hatching forth monsters, or of isolation. (2022-07-04 04:40)

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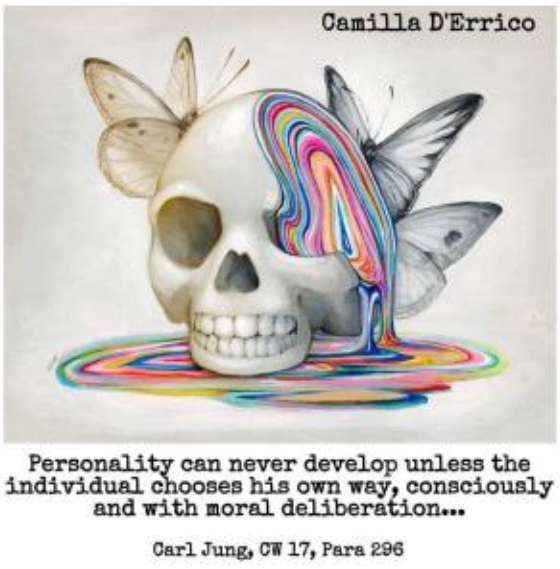
Camilla D'Errico
Personality can never develop unless the individual chooses his own way, consciously and with moral deliberation...
Carl Jung, CW 17, Para 296

[1]Development of Personality

Yet the development of personality means more than just the fear of hatching forth monsters, or of isolation.

It also means fidelity to the law of one’s own being.

For the word "fidelity" I should prefer, in this context, the Greek word used in the New Testament, irians, which is erroneously translated "faith."

It really means "trust," "trustful loyalty."

Fidelity to the law of one’s own being is a trust in this law, a loyal perseverance and confident hope; in short, an attitude such as a religious man should have towards God.

It can now be seen how portentous is the dilemma that emerges from behind our problem: personality can never develop unless the individual chooses his own way, consciously and with moral deliberation.

Not only the causal motive—necessity—but conscious moral decision must lend its strength to the process of building the personality.

If the first is lacking, then the alleged development is a mere acrobatics of the will; if the second, it will get stuck in unconscious automatism.

But a man can make a moral decision to go his own way only if he holds that way to be the best. If any other way were held to be better, then he would live and develop that other personality instead of his own.

The other ways are conventionalities of a moral, social, political, philosophical, or religious nature.

The fact that the conventions always flourish in one form or another only proves that the vast majority of mankind do not choose their own way, but convention, and consequently develop not themselves but a method and a collective mode of life at the cost of their own wholeness. Carl Jung, CW 17, Para 296-297

1. https://www.amazon.com/Collected-Works-Jung-Vol-Development/dp/0691018383/ref=sr_1_1?crid=1XJB362Q6HIO3&dchild=1&keywords=development+of+personality+jung&qid=16

Carl Jung: Thus we can, for instance, see ourselves as a persona without too much difficulty. (2022-07-05 03:02)

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Karena Karass
Conscious and unconscious are not necessarily in opposition to one another...
Carl Jung
The Relations between the Ego and the Unconscious

[1]Two Essays on Analytical Psychology

So far as our present experience goes, we can lay it down that the unconscious processes stand in a compensatory relation to the conscious mind. I expressly use the word "compensatory" and not the word "contrary" because conscious and unconscious are not necessarily in opposition to one another, but complement one another to form a totality, which is the self.

According to this definition the self is a quantity that is supraordinate to the conscious ego. It embraces not only the conscious but also
the unconscious psyche, and is therefore, so to speak, a personality which we also are.

It is easy enough to think of ourselves as possessing part-souls.

Thus we can, for instance, see ourselves as a persona without too much difficulty.

But it transcends our powers of imagination to form a clear picture of what we are as a self, for in this operation the part would have to comprehend the whole.

There is little hope of our ever being able to reach even approximate consciousness of the self, since however much we may make conscious there will always exist an indeterminate and indeterminable amount of unconscious material which belongs to the totality of the self. Hence the self will always remain a supraordinate quantity. Carl Jung, CW 7, Para 274

1. https://smile.amazon.com/Collected-Works-Jung-Vol-Analytical/dp/0691017824/ref=sr_1_1?crid=2KXO3JNOWI7N4&dchild=1&keywords=jung+volume+7&qid=1607943795&sprefix=

How can a man recognize the works of the Holy Ghost in his soul?’ (2022-07-06 03:23)

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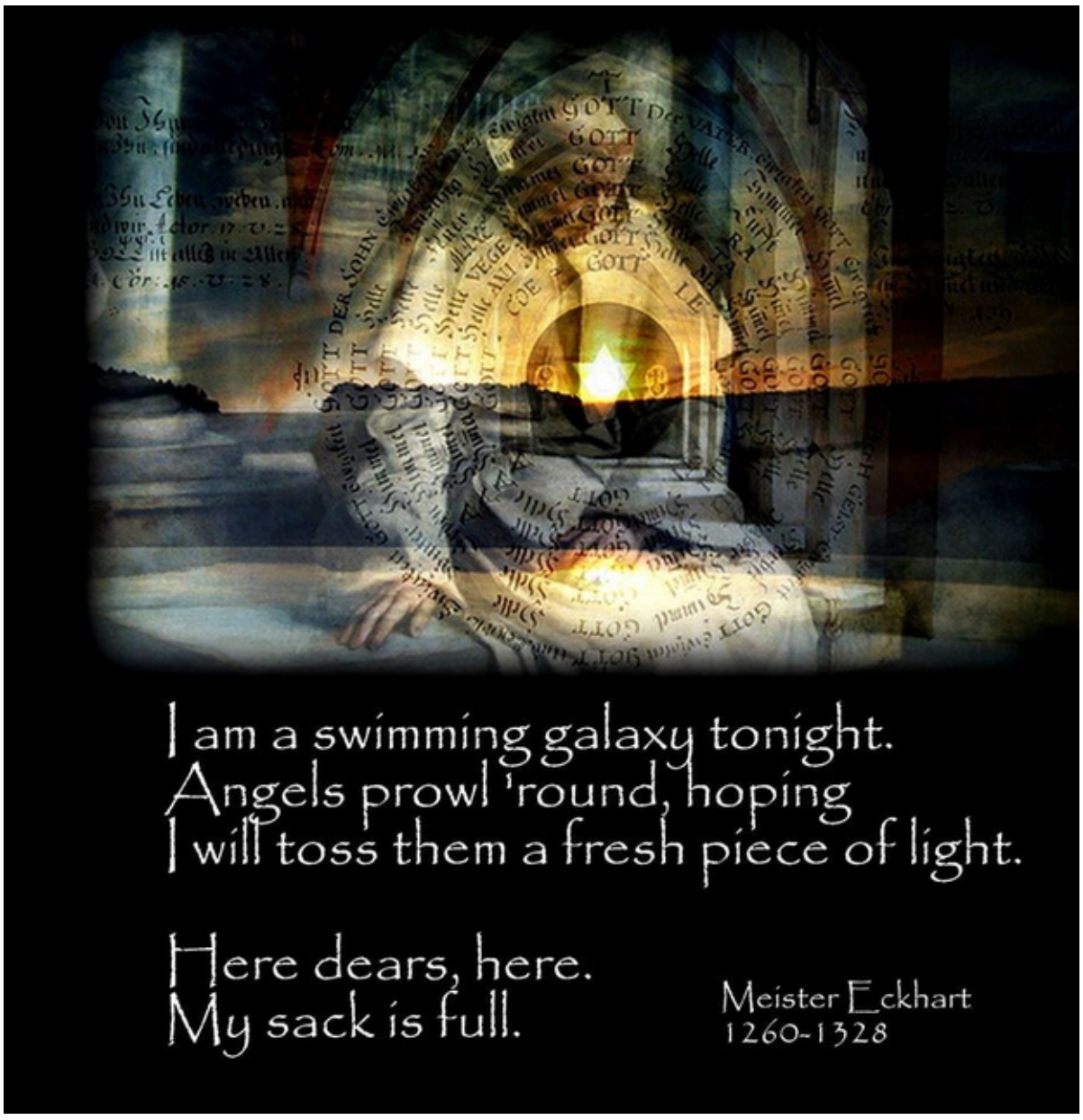
I am a swimming galaxy tonight.
Angels prowl 'round, hoping
I will toss them a fresh piece of light.
Here dears, here.
My sack is full.
Meister Eckhart
1260-1328

[1]Meister Eckart - The Complete Mystical Works

Appendix A to Part Two

FOUR ECKHART LEGENDS (Pf III, 67-70, QT pp. 443-48)

1. A GOOD MORNING1

Meister Eckhart said to a poor man, ’God give you good morning, brother.’

’Keep it for yourself, sir, I have never had a bad one.’

He said, ’How is that, brother?’

’Because whatever God has sent me to suffer, I have suffered gladly for His sake and have considered myself unworthy of Him, and so I have never been sad or troubled.’

He asked, ’Where did you first find God?’2

’When I left all creatures behind, then I found God. ’

He said, ’Where did you leave God, brother?’

’In every pure, clean heart.’

He said, ’What kind of a man are you, brother?’

’I am a king.’

He asked, ’Of what?’

’Of my flesh: for whatever my spirit desired from God, my flesh was always more nimble and quick to perform and endure than my spirit was to receive.’

He said, ’A king must have a kingdom. What is your realm, brother? ’

’In my soul.’

He said, ’In what way, brother?’

’When I have closed the doors of my five senses and desire God

’Sitting still and raising my thoughts aloft and uniting with God that has drawn me up to heaven, for I could find no rest in anything that was less than God.

Now I have found Him I have rest and joy in Him eternally, and that surpasses all temporal kingdoms.

There is no outward work so perfect, but it hinders the inner life.’

1. THE NAKED BOY3

He said, ’I come from God.’ ’Where did you leave Him?’

’In virtuous hearts.’

’Where are you going? ’

’To God.’

’Where will you find Him?’

’Where I abandoned all creatures.’

’Who are you?’

’A king.’

’Where is your kingdom?’

’Mind that no one shares it with you.’

’I will.’

Then he took the boy into his cell and said, ’Take whichever coat you like.’

’Then I would not be a king! ’4

And he vanished.

It was God Himself having fun with him.

1. MEISTER ECKHART’ S DAUGHTER5

A young girl6 came to a Dominican convent and asked for Meister

Eckhart.

The porter said, ’Whom shall I announce?’

She replied, ’I don’t know.’

He said, ’Why don’t you know?’

She said, ’Because I am neither a girl nor a woman, nor husband nor wife, nor widow nor virgin, nor master nor maid nor manservant.’

The porter went to Meister Eckhart. ’Come out to the strangest creature I ever saw, and let me go with you, and put your head out and ask, "Who wants me?"

’He did so. She spoke to him the same as she had spoken to the porter. with all my heart, I find God in my soul, as radiant and joyous as He is eternal life.’

He said, ’You must be a saint. Who made you one, brother? ’

He said, ’My dear child, you speak truthfully and with a ready

tongue: explain to me more fully what you mean.’

She said, ’If I were a girl, I would still be in my primal innocence; if I were a woman, I would be bearing the eternal Word without cease in my soul; if I were a man, I should put up a stiff resistance to all sins; if I were a wife, I should be faithful to my sole and beloved husband; if I were a widow, I should ever yearn for my one and only love; if I were a virgin, I should be in reverent service; if I were a master, I would command all the divine virtues; if I were a maid, I should be meekly subject to God and all creatures; if I were a manservant, I should be hard at work, serving my Lord with my whole will and without contradiction.

But I am none of all these things: I am just a thing like anything else and go my way.’

The master went and said to his brothers, ’It seems to me that I

have just heard the purest person I have ever met.’7

1. MEISTER ECKHART’S FEAST8

Once9 a poor man came to Cologne on the Rhine in quest of poverty and the life of truth.

Then a maiden came to him and said, ’Dear child, will you eat with me in God’s love?’

’Gladly,’ he said. When they sat down, she said, ’Eat heartily, don’t be ashamed.’

’If I eat too much it is wrong, if I eat too little it is wrong. The

middle way is best: I will eat like a poor man.'

She asked, 'What is a poor man?'

He said, 'That consists in three things. The first is that he is dead to all natural things.

The second is that he cannot desire too much of God.

The third is that he should desire whatever is termed, or is, suffering for no one more than for himself.'

She said, 'My dear child, tell me, what is the poverty of the inner man? '

He said, 'That too lies in three things.

The first is utter detachment from all creatures, in time and in eternity.

The second is determined humility of the inner and the outer man.

The third is diligent devotion and a continual raising of the mind to God.'

She said, 'Indeed, I am glad to hear that. Now, dear child, tell me, what is the poverty of the spirit?'

He said, 'You ask too much!'

She said, ' I never heard that there could be too much of what

concerns God's glory and man's blessedness.'

The poor man said, 'You speak truly. This too consists in three

things. The first is, that a man should know nothing in time or eternity but God alone.

The second is, that he should not seek God outside of himself.

The third is, that he should not carry any spiritual goods, as his personal property,10 from place to place.'

'Well then, should not the Master, your father and mine, not carry his sermon from his cell to the pulpit?'

He replied, 'Not he.'

'Why? ' she asked.

He said, 'The more temporal, the more physical; the more physical, the more temporal.'11

She said, ’This spirit did not come from Bohemia!’

He said, ’The sun that shines on Cologne also shines on the city of Prague.’12

She said, ’Explain that to me more clearly.’

He said, ’It is not my place with the Master here present.’

The Master said, ’If a man has not the truth within, let him love it outside, then he will also find it within.’ 13

She said, ’This meal is well paid for.’

Then the poor man said, ’Maiden, now you must pay for the wine!’

’Gladly,’ she replied, ’just ask me.’

He asked, ’How can a man recognize the works of the Holy Ghost in his soul?’

She said, ’By three things. The first is that he daily grows less in

the way of bodily things, desires, and natural love. The second is that he continually grows in divine love and grace. The third is that, with love and eagerness, he devotes his labors more to his fellow men than to himself.’

He said, ’Our Lord’s chosen friends have given good evidence of this.’

Then he said, ’How can a spiritual man tell if God is present at his prayers and exercises?’

She said, ’By three things. The first is by the object which God sets before His chosen ones: that is the scorn of the world and physical suffering.

The second is by a growth in grace commensurate with the love that is between him and God.

The third is that God never leaves that man without indicating some new path of wisdom to him.’

He said, ’That must indeed be true. Now tell me, how can a man tell if all his works are performed according to the sovran will of God?’

She said, ’By three things. The first is, that he never lacks a clear conscience.

The second is, that he never turns from union with God.

And the third is, that the heavenly Father begets His Son in him continually by grace.’

The Master said, ’If all debts were as well paid off a s this wine, there is many a soul in purgatory that would now be in eternal life.’

Then the poor man said, ’If there is any more to pay, that is up to the Master.’

Then the Master said, ’Let old age be privileged.’ But the poor man said, ’Let love do its work, which knows no distinctions.’14

The maiden said, ’You are a Master whose skill has been proven

three times in Paris.’

The poor man said, ’ I would rather have someone who had been

tried and proven once in the truth than three times in Paris in the

chair.’

Meister Eckhart said, ’If there was anything that needed saying to me, it has been said.’ 15

The maiden said, ’Tell me, Father, how can anyone know he is a child of the heavenly Father?’

He said, ’By three things. The first is, that a man performs all his actions out of love.

The second is, that he accepts all things equally from God.

The third is, that he pins all his hopes on none but God alone.’

The poor man said, ’Tell me, Father, how can anyone know whether virtue is operative in him to the highest degree of nobility?’

He said, ’By three things: you must love God for God’s sake, the good for good’s sake, and the truth for truth’s sake.’

The Master said, ’Dear children, how should he live who preaches the truth? ’

The maiden said, ’He should so live that what he preaches in

words, he practices with deeds.’

The poor man said, ’That is good. But he should be inwardly

so established that he has more truth within him than he can put

into outward words.16 As the eternal Word is begotten of the heavenly Father, so the will of God is the begetting and becoming of all creatures.’17

This is Meister Eckhart’s Feast.18

Notes

1. Pf III, 67. The ’poor man’ evidently represents the ’poor in spirit’ so frequently mentioned by Eckhart.
2. Cf. On Detachment, third paragraph.
3. Pf III, 68. A variant on the same theme as Sermon 1.
4. Perhaps derived from such texts as Sermon 63.
5. Pf III, 69. My own heading. Quint heads this, with the Munich and Wolfenbiittel MSS discovered by him, ’About a good sister: a goodly conversation she had with Meister Eckhart.’ This piece seems to be developed (negatively turned and expanded) from the theme of the ’virgin who was a wife’ referred to in Sermon 8.
6. The word used is ’daughter’ (tohter), which can also mean ’young girl,’ ’pupil,’ or ’penitent’ (modern German Beichtkind, lit. ’confession-child’).
7. Pfeiffer’s text, from a Stuttgart MS, concludes: ’This parable (blspel) is called Meister Eckhart’s Daughter’ (cf. note 5 above), which perhaps links it with the betterknown ’Sister Cathy’ (Pf II, 6, trans. Evans I, 3 12-34), the heading of which is ’This

is Sister Cathy (Swester Katrei), Meister Eckhart’s Daughter from Strassburg,’ an elaborate piece containing possible reminiscences of the present text, in which the ’daughter’ finally declares that she has ’become God,’ and proceeds to instruct the

Master. The text is later than Eckhart’s time, but if such sentiments reached the ears of the archbishop of Cologne, this would go far to explain his anxiety to have the Master’s teachings condemned!

1. Pf III, 70. Quint gives a full analysis of this text, which is found in a number of MSS (QT, 529-31). I give the gist of the commentary here. Each of the three partners in the discussion, the poor man, the maiden, and the Master, has to answer

three questions, and each answer is itself in three parts. There are also two short ’intermissions’ and a concluding section (see below).

1. Pfeiffer’s text, followed by Evans, opens with the words ’Meister Eckhart said.’ These words, which are not found in all MSS, are clearly wrong and are omitted by Quint.

2. Eckhart's word is eigenschaft, meaning something like 'ownness' or 'possessiveness': cf. Sermon 6 and note 3 there.

3. Quint suggests that the carrying of the spiritual property of the preacher from his cell to the pulpit, being an act in time and space, drags the spiritual down to the material world. See notes 13 and 18.

4. The 'poor man' i s supposed to have come from Bohemia, of which province Eckhart had been made vicar-general in 1307. From about 1322 Eckhart was in Cologne (see Introduction, p.). The maiden suggests that the spirit of the poor man's reply is that of Cologne (i.e., of Eckhart), which he cannot have 'brought with him,' in the sense referred to, from Prague. The poor man indicates by the image of the sunshine, that the same spirit is after all not unknown in Prague (Q). He also implies, I think, that in spiritual matters neither time (at least fifteen years earlier) nor place is relevant; also, being 'poor in spirit,' he has nor carried it as his personal property, emphasizing this by refusing to elaborate further in the presence of the

Master himself.

1. Quint interprets this too as a response to the poor man's words about 'carrying his sermon from his cell to the pulpit,' namely, that anyone who does nor find the truth within must learn to love it when he hears it preached (and that the preacher

must, therefore, 'carry it to the pulpit'). If he loves what he hears, then he will indeed be able to find it within.

1. Since love knows no distinctions, age has no special privileges (Q).

2. This paragraph is missing in all but two MSS, in one of which it is misplaced (Q). Eckhart was in fact three times in Paris (1 293, ca. 1300-1302, and 1311 1-12)

(cf. Introduction, pages 7-8), and certainly 'proved himself' in disputation there. But, says the poor man, to have been 'tried and proven' in the truth is more important than such academic distinctions. Despite its omission in several MSS, this passage is

a necessary and important element in the dialogue. Its omission is ascribable merely to a scribal oversight (inefficiently 'corrected' in the Munich text) and nor to any doctrinal misgivings.

1. Finally, the Master questions the maiden and the poor man, and the poor man's reply supplements that of the maiden. This indicates that he is wiser than she is, while the Master is, of course, wiser than both. Their answers together indicate the relation that should exist between the teacher or preacher, and the truth that he declares (Q).

2. Quint omits these words, found in Pfeiffer's text. Their relevance is nor perhaps immediately obvious, but they do point to the distinction between 'outward

words' and the eternal Word. Even if they are genuine (which I think probable), it is not quite clear whether they form part of the poor man's speech or nor. Cf. Sermons 36 and Sermon 22.

1. Quint has instead of this a doggerel verse from the Munich MS: This is Meister Eckhart's sermon and question.

Whoever hears them or repeats them, May God grant him a goodly end And after this life a happy resurrection. Amen.

This is a typical scribe's verse, certainly nor attributable to the author of the dialogue, and of no interest except for its expression of faith in the Master. It is certainly less

relevant than the words mentioned above (note 17). It is also inaccurate since the piece in question is nor a 'sermon' of the Master's. On the other hand, the term 'feast' (wirtschaft) in Pfeiffer's text is in accordance with the contents; indeed, since

wine is included we might even speak of a 'symposium'! Quint calls the whole an 'ovation' for Meister Eckhart and quotes with approval Friedrich von der Leyen's words (Zeitschrift fur deutsche Philologie 38 [1906]:356) that it 'emanates from

the circle of our master's disciples,' or that it was 'produced under his immediate influence.' We can, I think, go a little further. The dialogue clearly emanates from those who had known the Master in his last days in Cologne. It is rigidly disciplined in form and content, and shows accurate knowledge of the Master's life (e.g., his three visits to Paris, cf. note 1 5, and his activity in Bohemia) as well as of his teachings. It

is not merely an 'ovation' but a defense of the Master, whether produced before or after his death (d. note 7). In this connection, the poor man's avoidance of excess is significant: on being urged to ear heartily he says he will ear neither too much nor too

little. This could be an implied criticism of some more intemperate followers of the Master, alluded to by Suso in chapter 6 of his Little Book of Eternal Wisdom (trans.

Clark [London, 1 95 3]) in the shape of the 'nameless wild one' who, in the manner of some recent Western Zen enthusiasts, misinterpreted the master's teachings as 'unrestrained

liberty. ’

There is another possible interpretation of the discussion (cf. notes 11,12, 13)

about the Master’s ’carrying his sermon from his cell to the pulpit,’ which the poor man deprecates and the Master justifies. As Eckhart himself had said in one sermon (Sermon 5 6): ’Whoever has understood this sermon, good luck to him. If no one had been here I should have had to preach it to this offertory box.’ He had to preach of that which he knew, even in the full knowledge that he would be misunderstood, and despite the realization that he would probably be - as he was - persecuted for it. Meister Eckhart, The Complete Works, Page 582-587

1. https://smile.amazon.com/Complete-Mystical-Works-Meister-Eckhart/dp/0824525175/ref=sr_1_3?crid=345AHRI1EEL5Z&keywords=meister+eckhart&qid=1652257563&s=books&spr

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Carl Jung On Projection (2022-07-07 03:50)

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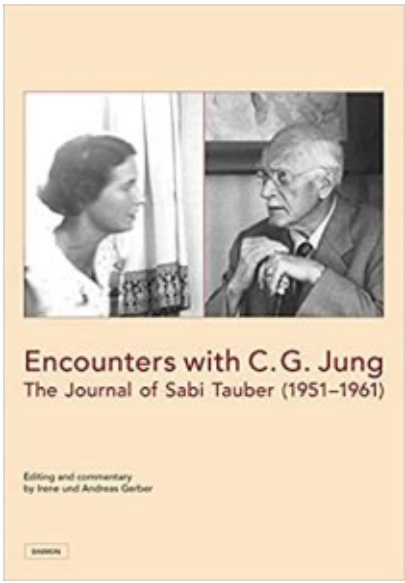

[1]Encounters with C. G. Jung: The Journal of Sabi Tauber (1951–1961)

Ignaz Tauber: If you allow us, Herr Professor, we'd like to ask you one more question.

There are two, actually, belonging together, and these are: what did you do when, at times, you ran out of vitality - when you had too much work, or suffered a depression or stroke of fate? In part you already answered when talking about these soul-stones. And the last question belongs with it: how were you able to withdraw your projections?

C. G. Jung: Yes, these two questions belong necessarily together.

If one runs out of vitality, that is, participation in life, interest, energy, it is a kind of tiredness.

What does one do when one is tired?

One rolls up like a dog on the sofa and stays with oneself. One collects oneself, one re-cuperates.

And if one gets into a psychic mess, one recuperates psychically by paying attention to oneself, by reflecting on things, having a good look at the problems, becoming conscious of them, and, in fact, of all that concerns oneself. Everyone who is suffering becomes selfish, egocentric.

This is absolutely necessary, - so that he can put himself together again. It is precisely like the

Australian who seeks his churingas and rubs them.

So, we seek a resting place, quietness, concentration, in order to help ourselves out of our difficulties.

One can support this: in India, these practices are articulated, nicely described.

They can "breathe themselves into being," if they want.

Or they can assume a certain lotus position, which reminds one of one's own posture, the body. Just try to sit for two hours in lotus position, and you know where you are, if only for physiological reasons!

Or one satisfies some wishes that are within one's means.

I had, for example, a patient who had life-threatening depressions during which she wanted to kill herself.

She noticed that, if she passed by a shoe store and bought herself a pair of new shoes, things got better.

With that she healed her depression, precisely because she did something for herself.

It can help in many respects to do something for oneself, and, in fact, perhaps in an egotistical manner.

For this purpose, there are men who allow themselves to get drunk.

And it may just be the right thing, namely because it is right to pay attention to oneself, to take oneself objectively.

This way one also can free oneself from projections. What does a projection mean?

A projection means, for example, that I project characteristics into someone, or find characteristics that are not there, that come from somewhere else, from myself for example.

This is why I'm not sure about the evaluation of that personality. Well, what to do?

One asks around what this person is like in reality. One listens to what other people say.

Or one really investigates how these people are in reality and then notices, to one's own astonishment, that, perhaps, one has had a completely wrong judgment.

Then one can find the reason for it.

One has, for example, mistrust against someone and finds out that this is basically unjustified.

Well, what to do? How can one rectify that?

First of all, you know through objective investigation that this mistrust is completely inappropriate and that this person is trustworthy.

But why do I project mistrust onto that person?

Very simply, because something within myself is not working.

It can be, for example, that I myself have misgivings and that I somehow find myself

in some way untrustworthy, which, however, I wouldn't admit. I would prefer to say, "No, I'm very trustworthy."

It would not appreciate if others thought of us as being untrustworthy, and so we assume that we are trustworthy.

Still, we have a secret doubt about whether or not we are.

Or we did something that shows that we are not quite trustworthy.

Then we are secretly pursued by a bad conscience and seek to place it somewhere, and

then discover a bete noire;

We discover someone and think, "This now is the one who is not trustworthy," and with this the projection is done.

Then there it is.

If one can reverse this process through self-reflection, recollect oneself, get to know

oneself, then one has a sure criterion; one knows the answer to, "How come you're saying bad things about this person - you know that you yourself are to blame!"

But few people do this. It's about very simple things.

After all, one says that everybody has his bete noire.

There is always someone of whom one thinks, now this is a bad person, or some such thing.

Then one can see that it is projected and that it might even come from oneself.

Once one knows it, one can stop this nonsense.

There are, for example, men who project pure innocence onto every girl. These are the "innocents," the "forever innocent and wonderful," who don't have any bad characteristics at all.

Such people then are, of course, completely blind, that means, they are completely blind with respect to their own feelings.

They don't know that they are absolutely egotistical and selfish by assuming that another is perfect.

Then, of course, the girl one wants to marry has to be perfect, because one is oneself such a fabulous stag.

Therefore, one can only marry a wholly perfect woman.

This is a crazy demand on the other person, because one demands of the other person what oneself doesn't do.

That, too, is a projection.

If one thinks of someone as a lazy dog, and one isn't totally sure whether he is a lazy dog - one might even have proof that he isn't - then one has to look into oneself, whether oneself is a lazy dog. This is how it goes.

We find this everywhere in our society.

Women have certain ideas about each other, and then it turns out that they themselves

are like that.

The same happens with men. In this regard, men are as bad as women, only their projections are aimed at different things.

Just look around in the business milieu, for example: time and again you find the story of the bete noire. In families, too, it happens that one brother projects onto the other and doesn't see that what he criticizes is what is most faulty in himself.

These are the usual things.

And these, one can, of course, correct without further ado by turning within and saying to oneself, "Now, let's open all the drawers for once and see how things are with me."

And then one discovers all sorts of things, and one sees that one doesn't need these projections any longer, that one doesn't have to project these things onto others.

In this way, one can rid oneself of projections.

But it isn't always a comfortable procedure; one suffers a few setbacks.

One has to acknowledge that one isn't one hundred percent a fine stag. This is why the two questions go together.

One can only renew oneself if one takes charge of oneself.

But people who habitually project always want to make others responsible, as if others were responsible for our own stupidities.

For example, one's wife should treat one differently, because, in fact, one treats oneself

stupidly. At least one's wife should do it right! And so on.

I knew of a case where the wife made the greatest scenes, even hurt her husband physically, because of thunderstorms!

There is thunder and lightning, and the light flashes in her eyes, and her husband

is responsible for it!

She made him responsible, as if he'd been Zeus himself.

If I were to introduce you to this woman you wouldn't think that she was in the least bit crazy.

Quite the opposite: a highly reasonable woman.

But she projected a lot; she kept blaming others, "Yes, if he or she or this or that had been different, then, of course, I'd be different."

Or, "There’s lightning, and, by golly, it’s flashing in my eyes."

A thunderstorm in the skies aims at her, because she is such a tremendously important person, and long ago has been put on Zeus’ list to be aimed at, because she is such a fantastic Semele or some such thing.

That wouldn’t be the case, if her husband weren’t to blame. I asked her how her husband could be blamed and how she could make him responsible.

It turned out that he was fond of thunderstorms.

He loved thunderstorms!

And that is his damn nastiness, that he loves what has been aimed at her and wants to kill her.

This is why he is the secret ally of Zeus and Semele, who was consumed by the divine fire.

Now this is a Greek myth, played out in the life of a completely reasonable Swiss woman.

She is Semele - and doesn’t know it.

He is, if not Zeus himself, at least a colleague of Zeus and a co-conspirator.

Zeus aims, by golly, at her, because she is a goddess, a semi-goddess, a Semele, and if there is a thunderstorm, lightning would hit her.

She sees clearly how lightning is flashing in her eyes, and that is a terrible impudence. Her whole reputation is being put into question, as Zeus has it in for her.

And yet, it is a very fine thing when Zeus himself is interested in one’s personhood.

And her husband lets it all happen; he doesn’t stop those thunderstorms.

He is, you see, a colleague, a co-conspirator of Zeus, who wants to hand her over to Zeus.

It is a whole conglomerate of "plots," of cabals.

Out of this arises a very complicated play of emotions towards the husband.

She doesn’t know this; she has no clue.

So, if she wants to liberate herself from these projections, she’d have to go to her little room in private, sit on a chair and write, "So, my husband makes thunderstorms."

Then she’d say, "No, now that’s too crass. My husband can’t make thunderstorms.

But where do these flashes in my eyes come from?" - That is the "lightning-god" who is

after her.

But she still doesn’t realize that it is she who has it in for the "lightning-god."

That’s the tricky part.

These are the reflections she has to make, and when she can make such reflections, she’ll come out of her projections.

The miracle is how these people come to have such archetypal ideas.

But that’s because we all have a collective unconscious that contains such ideas.

And if something is not particularly interesting ...well, one doesn’t go for a walk in a golden chaise; Zeus doesn’t come through the roof in the form of golden rain; and one doesn’t ride a Europa bull - ah yes, then life would be beautiful - but one has to ride the streetcar in the city, and that’s so boring.

Then archetypal compensations come up, and people construct such ridiculous fantasies.

Of course, these are very interesting for the clinician who treats them.

You’re apt to hear, for example, the whole Greek mythology in the Zurich dialect; it happens on street number such-and-such in Zurich, and it is Mrs. So-and-so - Mrs. Cabbage-head.

It is all terribly banal, but when you look carefully, it is actually "The God and the Bayadere," or "Zeus and Semele" and so on.

Under certain circumstances, this may ruin a marriage; it ruins the relationship with the children, if, for example, a woman has a Semele fantasy, which happens quite often.

Then what happens to her son? In that case, he is Dionysus! Woe betide him!

He is being drawn into the myth and has to embody Dionysus.

If he becomes an alcoholic, the whole world will wonder why.

He could well have become an alcoholic in honor of this myth.

I’ve seen more than one case where the mother, a most reasonable person, had all sorts of fantasies with just such Zeus characteristics.

After all, you know how many love affairs Zeus had.

Nothing of the sort happened in her own life; however, she had a son who then committed all these foolish things.

And then his mother wondered why; she didn’t know anything. Because all projections

work like missiles, psychic missiles.

If someone projects onto you, it is as if you were hit by a missile.

The god is like something that enters into you.

A man, for example, can be made completely crazy by female projections, without realizing what's happening to him.

A female missile has hit him. And the other way around.

This is why it is important to know what belongs to one, and what doesn't belong to one.

If, therefore, the aforementioned lady, with her Semele fantasies, would have had

the inclination to think whether she really was Semele, lover of Zeus, mother of a god, she'd soon be taught otherwise.

But this is never thought about, only acted out, done; one lets it happen. This precisely is the danger.

From there, of course, arise neuroses, this you can easily see.

Just imagine a man who, for his wife, virtually represents Zeus, or perhaps just a colleague of Zeus, and who is suspected of making thunderstorms.

Lord - after some time, he inevitably must have a megalomania!

If he doesn't think about it, then he only feels the effect from others' reaction to him, as if he was "god-be-with-us" himself. This, of course, has an effect.

This changes him.

This is why there are many men - with the assorted corresponding women - who through marriage come into a very strange psychic disposition by way of such archetypes, which the wife brings with her.

And vice versa! I always have to add that. It's not only one gender, it's the other one too.

This poisons our society and our personal relationships to a high degree, because it doesn't fit. It doesn't fit with us.

This is why I need to know who I am, if I want to free myself from such things.

It means that I need to know that it doesn't belong to me to have such affectations.

Perhaps I have such an affectation if it was shot into me, secretly shot into my back.

One can ruin someone with such expectations, especially children.

For example, the mother can completely ruin her son by having the wrong expectations.

She can "twist" him, and this can happen with grown-ups too. This is why the analysis of projections is so important.

Of course, as a medical doctor I couldn't afford to have fun with my patients by staging Greek myths.

To the contrary, I had to pay attention so that I noticed the projections.

For this reason, I couldn't afford to also project. If one has a profession like I have had, then, of course, the devil only knows what is projected into one.

One is the savior, and who knows what else. It's ... ! One finally gets sick and tired of it.

But if one doesn't know this, it has devastating consequences!

It is a rule that parents, be it the father or the mother, want to elicit the very thing in their children that they don't do themselves.

They push their children into the life they haven't lived themselves. This is unrelentingly so. It is a mathematical formula.

One can see very clearly the effect on the children.

I believe that a year ago I gave you here, in this circle, an example of a family in which six daughters had to personify the anima of the father.

Group: No.

C.G. Jung: No? The father was - to use a decent expression – a Bourgeois.

He didn't know that he also had a rabble-rouser within him. So, he had six daughters, and he was a great hater of Germans.

The first daughter married a German theologian. Theologians he couldn't stand anyway.

The second was engaged for years to a German theologian as well, and finally married him.

The third had a long-lasting affair with a German, a l'insu de ses parents, and ended up marrying him. It was a rather scandalous story.

She’d already had a certain artistic inclination.

Even more so the fourth, who had strong artistic inclinations.

This one teamed up with the youngest one, the fifth daughter.

They both lived in a bed and breakfast in Paris and went out with Corsicans; they were leading such a wild life that it almost created a scandal for this absolutely honorable family.

I then had the middle daughter come to see me and told her, "You know, I heard it all - something has to be done."

After all, these girls had been spoiled by the family, by the parents.

She said, "It’s so terrible - I don’t know what to do. This doesn’t work, does it?!"

I said, "Yes, it is a highly alarming situation." I didn’t know these people otherwise, but I knew the family as a very good family, and also as decent people.

So, I said, "We have to initiate something. Go home and write to your sister that Professor Jung doesn’t agree with how they carry on." Whereupon both sisters went back home.

The whole thing was called off and both got married - namely because I meddled in their affairs. I took on the role of the father and said, "Under no circumstances is this going to work!"

If the father had said this just once, if he’d only once wanted to know what was going on there, the whole thing would not have happened.

Because then they would have realized their projections, their expectations.

They were all "twisted" by the fact that their father wasn’t aware of a piece of life within him, and that their mother had a field of vision as if she was eternally looking through a cigar box.

She didn’t react either.

When I asked the daughter, "Why didn’t you ever speak about this with your father or your mother?" she said, "That’s impossible. You can’t discuss that. Such a thing doesn’t exist in our environment."

That’s Jung uses the German Pfahlburger, a mix of citizen and "Pfahlbauer", the prehistoric pile dwellers who lived in pile villages on lakes around the Alps.

the right attitude for projections to flourish!

These children simply had to compensate for the pitiful, narrow horizon of their mother and the even more deplorable narrowness of their father.

Some of them had to marry what their father hated, what he despised, and the others what their mother hated and despised.

This, then, goes with the saying: "Father’s blessing builds houses for the children. But mother’s curse tears them down."

Only here there wasn’t any blessing, because there were such projections.

But what family doesn’t have such projections?

If I hadn’t intervened there, those two girls would have slipped into prostitution. As simple as that.

Just imagine such a thing: two Swiss girls with Corsicans, embroiled in vendettas, tinkering with sharp knives.

One would fear that they’d be murdered at some point. Now I have to stop; now I’ve had enough.

Sabi Tauber: Would you like to have a glass of wine now?

C. G. Jung: No, no - now I have to travel home, on the wings of the wind, literally!

Ignaz Tauber: I believe I speak on behalf of everyone when I thank you cordially for the efforts you have made to give us a sense of your knowledge and experience.

1. G. Jung: I’m always afraid that I talk too much and repeat myself.

Didn’t I tell you a story twice? Isn’t it true, when one gets old, there comes this loquacitas senilis.

I had an uncle who said to his sons, "When you notice that it doesn’t function so well anymore, please let me know. Then I’ll retire."

They promised, and, a few years later, they found that the time had come for the old man to retire.

The oldest son went to him and said, "Father, we thought it is now time for you to retire." Whereupon the father replied, "What? Never before did I feel so alive, strong, and youthful! I’ve never been in such good form!" – It was already too late!

Fig. 28: C. G. Jung, June 27, 1959. Sabi Tauber, Sabi Tauber: Encounters with Jung, Page 209-216

1. https://smile.amazon.com/Encounters-C-G-Jung-1951-1961/dp/3856307842/ref=sr_1_1?keywords=jung+tauber&qid=1638715940&sr=8-1

Meister Eckhart: 'Wife' is the noblest title one can bestow on the soul - far nobler than 'virgin.' **(2022-07-08 03:27)**

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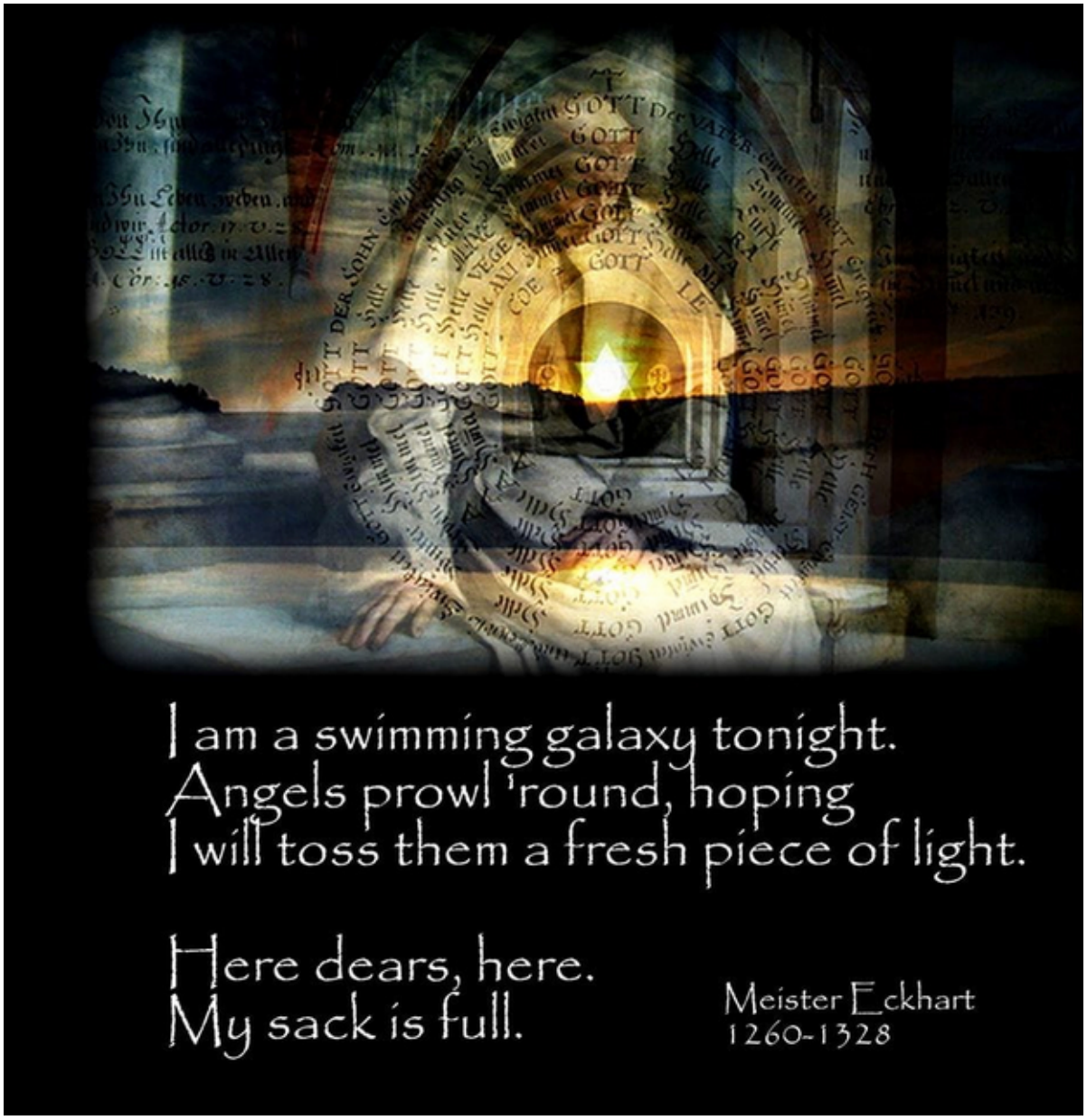
I am a swimming galaxy tonight.
Angels prowl 'round, hoping
I will toss them a fresh piece of light.
Here dears, here.
My sack is full.
Meister Eckhart
1260-1328

[1]Meister Eckart - The Complete Mystical Works

SERMON E IGHT (Pf 8, Q 2, QT 2)

INTRAVIT JESUS IN QUODDAM CASTELLUM ET MU LIER QUAEDAM EXCEPIT I LLUM ETC. (Luke 10:38)

I have first quoted this saying in Latin; it is written in the Gospel, and in German it means," Our Lord Jesus Christ went up into a citadel and was received by a virgin1 who was a wife. "2

Now mark this word carefully.

It must of necessity be a virgin, the person by whom Jesus was received.

’Virgin’ is as much as to say a person who is void of alien images, as empty as he was when he did not exist.3

Now the question may be asked, how a man who has been born and has reached the age of rational understanding can be as empty of all images as he was when he was not; for he knows many things, all of which are images: so how can he be empty of them?

Note the explanation which I shall give you.

If I were possessed of sufficient understanding so as to comprehend within my own mind all the images ever conceived by all men, as well as those that exist in God Himself- if I had these without attachment, whether in doing or in leaving undone, without before and after but rather standing free in this present

Now ready to receive God’s most beloved will and to do it continually, then in truth I would be a virgin, untrammeled by any images, just as I was when I was not.

And yet I say that being a virgin by no means deprives a man of works that he has done he yet remains virgin free, offering no hindrance to the highest Truth, even as Jesus is empty and free and virginal in himself. Since according to the masters union comes only by the joining of like to like, therefore that man must be a maiden, a virgin, who would receive the virgin Jesus.

Now attend and follow me closely.

If a man were to be ever virginal, he would bear no fruit.

If he is to be fruitful, he must be a wife.

’Wife’ is the noblest title one can bestow on the soul - far nobler than ’virgin.’

For a man to receive God within him is good, and in receiving he is virgin.

But for God to be fruitful in him is better, for only the fruitfulness of the gift is the thanks rendered for that gift, and herein the spirit is a wife, whose gratitude is fecundity, bearing Jesus again in God’s paternal heart.

Many good gifts, received in virginity, are not reborn back into God in wifely fruitfulness and with praise and thanks.

Such gifts perish and all comes to naught, and a man is no more blessed or the better for them. In this case his virginity is useless because to that virginity he does not add the perfect fruitfulness of a wife.

Therein lies the mischief.

Hence, I have said, "Jesus went up into a citadel and was received by a virgin who was

a wife."

It must be thus, as I have shown you.

Married folk bring forth little more than one fruit in a year.

But it is other wedded folk that I have in mind now: all those who are bound with attachment to prayer, fasting, vigils, and all kinds of outward discipline and mortification.

All attachment to any work that involves the loss of freedom to wait on God in the here and now, and to

follow Him alone in the light wherein He would show you what to do and what not to do, every moment freely and anew, as if you had nothing else and neither would nor could do otherwise - any such attachment or set practice which repeatedly denies you this freedom, I call a year; for your soul will bear no fruit till it has done this work to which you are possessively attached, and you too will have no trust in God or in yourself before you have done the work you embraced with attachment, for otherwise you will have no peace.

Thus, you will bring forth no fruit till your work is done.

That is what I call 'a year, 'and the fruit of it is paltry because it springs from attachment to the task and not from freedom. These, then, I call 'wedded folk,' for they are bound by attachment.

They bring forth little fruit, and paltry at that, as I have said.

A virgin who is a wife is free and unfettered by attachment; she is always as near to God as to herself.

She brings forth many and big fruits, for they are neither more nor less than God Himself.

This fruit and this birth that virgin bears who is a wife, bringing forth daily a hundred and a thousandfold!

Numberless indeed are her labors begotten of the most noble ground or, to speak more truly, of the very ground where the Father ever begets His eternal Word: - it is thence she becomes fruitful and shares in the procreation.

For Jesus, the light and splendor of the eternal heart (as St. Paul says [Heb. 1:3] , h e i s the glory and splendor of the Father's heart and illumines the Father's heart with power), this same Jesus is made one with her and she with him; she is radiant and shining with him in one single unity, as one pure brilliant light in the paternal heart.

Elsewhere I have declared that there is a power in the soul4 which touches neither time nor flesh, flowing from the spirit, remaining in the spirit, altogether spiritual.

In this power, God is ever verdant and flowering in all the joy and all the glory that He is in Himself.

There is such heartfelt delight, such inconceivably deep joy as none can fully tell of, for in this power the eternal Father is ever His eternal Son without pause, in such wise that this power jointly begets the Father's Son and itself, this self-same Son, in the sole power of the Father.

Suppose a man owned a whole kingdom or all the goods of this world; then suppose he gave it up purely for God's sake, and

became one of the poorest of the poor who ever lived on earth, and that God then gave him as much suffering as He ever imposed on any man, and that he bore all this to his dying day, and that God then gave him one fleeting glimpse of how He is in this power – that man's joy would be so great that all this suffering and poverty would still be insignificant.

Yea, though God were never to vouchsafe him any further taste of heaven than this, he would yet be all too richly rewarded for all that he had ever endured, for God is in this power as in the eternal Now.

If a man's spirit were always united with God in this power, he would not age.

For the Now in which God made the first man and the Now in which the last man shall cease to be, and the Now I speak in, all are the same in God and there is but one Now.

Observe, this man dwells in one light with God, having no suffering and no sequence of time, but one equal eternity.

This man is bereft of wonderment and all things are in him in their essence.

Therefore, nothing new comes to him from future things nor any accident, for he dwells in the Now, ever new and without intermission.

Such is the divine sovereignty dwelling in this power.

There is another power,5 immaterial too, flowing from the spirit, remaining in the spirit, altogether spiritual.

In this power God is fiery, aglow with all His riches, with all His sweetness and all His bliss.

Truly, in this power there is such great joy, such vast unmeasured bliss that none can tell of it or reveal it fully.

Yet I declare that if ever there were a single man who in intellectual vision and in truth should glimpse for a moment the bliss and the joy therein, then all his sufferings and all God intended that he should suffer would be a trifle, a mere nothing to him - in fact I declare it would be pure joy and comfort to him.

If you would know for certain whether your suffering is your own or God's then you can know by this: If you suffer for yourself, in whatever way, that suffering hurts and is hard to bear.

But if you suffer for God and God alone, your suffering does not hurt and is not hard to bear, for God bears the load.

In very truth, if there were a man willing to suffer purely for God's sake and for God alone, then although he were suddenly called upon to bear all the suffering that all men have ever endured, the collective sufferings of all the world, it would not hurt him or bear him down, for God would bear the burden.

If they put a hundredweight burden on my neck and another were to bear it on my neck, I would as willingly bear a hundred pounds as one, for it would not burden me or cause me pain.

In brief, whatever a man suffers for God and God alone, He makes light and pleasant.

As I said in the beginning, in the opening words of this sermon, 'Jesus went up into a citadel and was received by a virgin who was a wife.'

Why?

It had to be so, that she was a virgin and a wife.

Now I have told you that Jesus was received, but I have not yet told you what the citadel is, as I shall now proceed to do.

I have sometimes said that there is a power in the soul which alone is free.

Sometimes I have called it the guardian of the spirit, sometimes

I have called it a light of the spirit, sometimes I have said that it is a little spark.6

But now I say that it is neither this nor that; and yet it is a something that is more exalted over 'this' and 'that' than are

the heavens above the earth.

So now I shall name it in nobler fashion than I ever did before, and yet it disowns the nobler name and mode, for it transcends them.

It is free of all names and void of all forms, entirely exempt and free, as God is exempt and free in Himself.

It is as completely one and simple as God is one and simple, so that no man can in any way glimpse it.

This same power of which I have spoken, wherein God ever blooms and is verdant in all His Godhead, and the spirit in God, in this same power God ever bears His only begotten Son as truly as in Himself, for verily He dwells in this power, and

the spirit gives birth with the Father to the same only begotten Son, and to itself as the selfsame Son, and is itself the selfsame Son in this light, and is the Truth.

If you could know with my heart, you would understand, for it is true, and Truth itself declares it.

Now pay attention!

So, one and simple is this citadel in the soul, elevated above all modes, of which I speak and which I mean, that that noble power I mentioned is not worthy even for an instant to

cast a single glance into this citadel; nor is that other power I spoke of, in which God burns and glows with all His riches and all His joy, able to cast a single glance inside; so truly one and simple is this citadel, so mode- and power-transcending is this solitary One, that neither power nor mode can gaze into it, nor even God Himself!

In very truth and as God lives!

God Himself never looks in there for one instant, insofar as He exists in modes and in the properties of His persons.

This should be well noted: this One Alone lacks all mode and property.

And therefore, for God to see inside it would cost Him all His divine names and personal properties: all these He must leave outside, should He ever look in there.

But only insofar as He is one and indivisible, without mode or properties, (can He do this):7

in that sense He is neither Father, Son, nor Holy Ghost, and yet is a Something which is neither this nor that.

See, as He is thus one and simple, so He can enter that One that

I here call the citadel of the soul, but in no other mode can He get in: only thus does He enter and dwell therein.

In this part the soul is the same as God and not otherwise.

What I tell you is true: I call the Truth as a witness and offer my soul as pledge.

That we may be such a citadel to which Jesus may ascend and be received to abide eternally in us in such wise as I have said, may God help us to this!

Amen. Meister Eckhart, The Complete Works, Page 77-81

Notes

1. Eckhart’s rendering is very free here: the Latin says nothing about a virgin!
2. The play on the two meanings of enpfangen, ’received’ and ’conceived,’ cannot be ren-

dered into English.

3. When he was a (Platonic) idea in God.

4. The higher intellect: cf. Sermon 1, note 8.

5. The will. The Franciscans gave the will supremacy, the Dominicans (and therefore Eckhart) the intellect.

6. See Introduction, Note A: Synteresis, p. 22

7. Supplied (after Miss Evans) to complete the sense.

1. https://smile.amazon.com/Complete-Mystical-Works-Meister-Eckhart/dp/0824525175/ref=sr_1_2?crid=E5M5IAWUSJ4J&keywords=meister+eckhart&qid=1652034625&sprefix=meis

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God knows nothing outside of Himself; His eye is always turned inward into Himself.
(2022-07-09 03:01)

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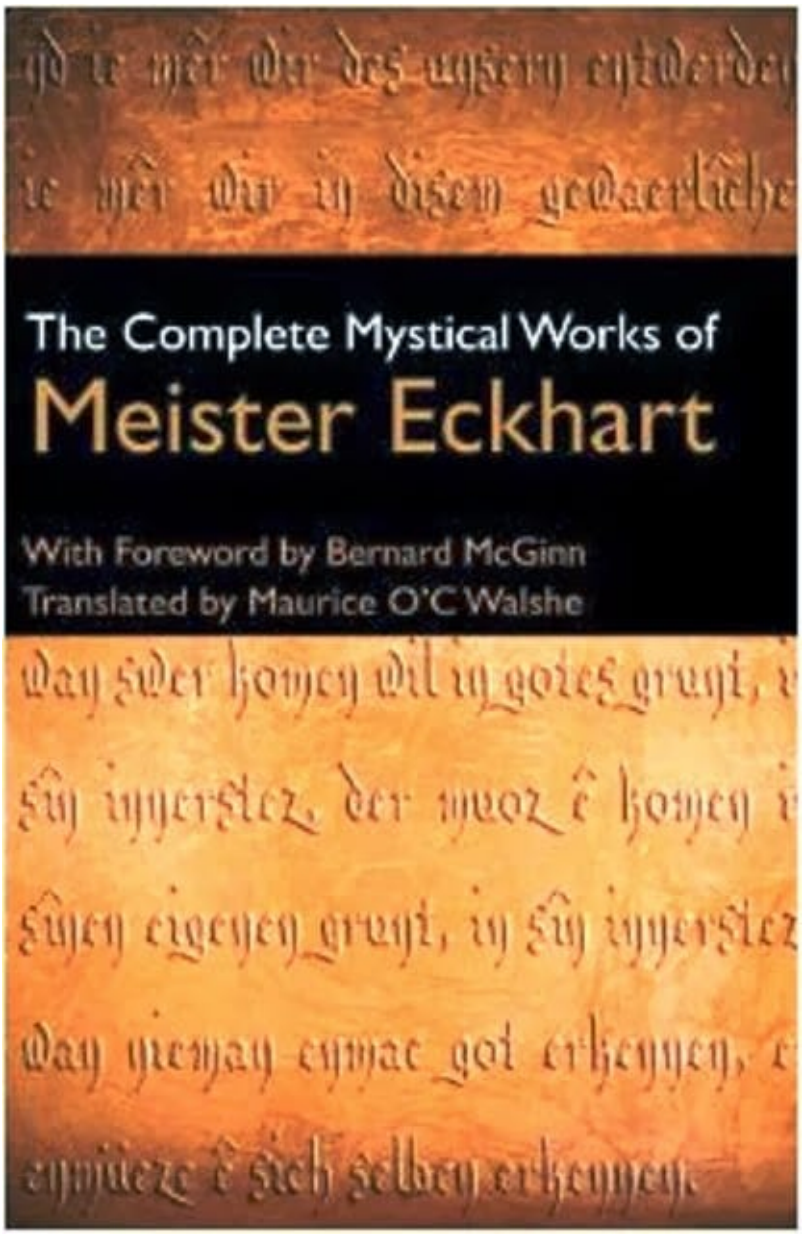

[1]Meister Eckart - The Complete Mystical Works

SERMON THIRTEEN (a) (Q Sa)

IN HOC APPARUIT CARITAS DEI IN NOBIS, QUONIAM FI LIUM S UUM

UNIGENITUM MISIT DEUS IN MUNDUM UT VIVAMUS PER EUM (1 John 4:9)1

St. John says, " God's love was disclosed to us in this, that He sent His Son into the world that we should live through him, " and with him.

And thus our human nature has been immeasurably exalted because the Highest has come and taken on human nature.

A master says, 'When I consider that our nature is exalted over all creatures and sits in heaven above the angels, and is adored by them, I must ever rejoice in my heart, for Jesus Christ, my dear Lord, has made mine all that he has himself.'

He says further that in all that the Father ever gave His Son Jesus Christ in human nature, He meant it more for me, and loved me more, and gave it to me rather than to him.

How is this? He gave it to him for my sake, for I needed it.

Therefore, whatever He gave him, he meant for me and gave it to me as well as to him.

I except nothing, neither union nor the holiness of the Godhead nor anything else.

All that He ever gave him in human nature is no more alien or distant from me than from him, for God cannot give a little: He must give either everything or nothing. His giving is utterly simple and perfect, undivided, and not in time but all in eternity.

Be assured of this as I live: if we are to receive thus from Him, we must be raised up in eternity, above time.

In eternity all things are present.

That which is above me is just as near and present to me as that which I have here by me, and there we shall receive whatever we are to get from God.

God knows nothing2 outside of Himself; His eye is always turned inward into Himself.

What He sees, He sees entirely within Himself.

Therefore God does not see us when we are in sin.

Therefore, in as far as we are in Him, God knows us; that is, in as far as we are without sin.

And all the works that our Lord ever did he has given me for my own, to be as meritorious to me as the works I did myself.

Now since all his nobility belongs equally to us all and is equally near to us, why do we not receive equally?

Ah, this you must understand!

Whoever wants to come to this giving so as to receive this good equally, to receive that human nature which is common and equally close to all men, then, just as in human nature nothing is strange and nothing is further or nearer, so it is necessary that you should make no

distinction in the family of men, not being closer to yourself than to another.

You must love all men equally, respect and regard them equally, and whatever happens to another, whether good or bad, must be the same as if it happened to you.

Now this is the second meaning: "He sent him into the world."

By this we must understand the great world into which the angels look.

How should we be?

We should be there with all our love and all our desire. St. Augustine says, what a man loves, that he becomes in love.

Should we now say that if a man loves God he becomes God?

That sounds as if it were contrary to faith. In the love that a man gives there is no duality but one and unity, and in love I am God more than I am in myself.

The prophet says, ’I have said you are gods and children of the Most High’ (Ps. 82:6). That sounds strange, that man can become God in love, but so it is true in the eternal truth, and us Lord Jesus Christ possesses it.

"He sent him into the world [mundum]. "Mundum means in one sense ’pure.’

Note this: God has no place more His own than a pure heart and a pure soul.

There the Father begets His Son, just as He begets him in eternity - neither more nor less.

What is a pure heart?

That is pure which is separated and parted from all creatures, for all creatures produce impurity, because they are nothing3 and nothing is a lack and tarnishes the soul.

All creatures are mere nothing, neither angels nor creatures are anything.

They touch everything (?)4 and soil it, for they are made out of nothing; they are and were nothing.

Whatever is opposed to all creatures and displeases them, is nothing.

If I placed a burning coal on my hand it would hurt.

That is purely from nothing, and if we were free of nothing, we would not be soiled.

Now: "We live in him," with him.

We desire nothing more than life. What is my life?

That which is moved from within by itself. What is moved from without is not alive.

So if we live with him, we must also co-operate with him from within, so that we do not work from without, we must be moved from that out of which we live, which is by him. We can and must work from our own power from within.

If then we are to live in him and through him, he must be our own, and we must work from our own: just as God does all things of His own and through Himself, so we must work from our own, which is He, in us.

He is altogether our own, and all things are our own in Him.

Whatever all angels and all saints and our Lady have, that is my own in Him, and is no stranger or further from me than what I have myself.

All things are equally my own in him, and if we are to come to the very own, in which all things are our own, we must take Him equally in all things, in one not more than in another, for He is alike in all things.

We find people who like the taste of God in one way but not in another, and they want to have God only in one way of contemplation, not in another.

I raise no objection, but they are quite wrong.

If you want to take God properly, you should take Him equally in all things, in hardship as in comfort, in weeping as in joy, it should be all the same to you.

If you think you have no devotion or earnestness, and have not caused this through mortal sin, when you want to have devotion and earnestness, and that therefore you have not got God - then, if you regret this lack of devotion and earnestness, that is devotion and earnestness.

So you should not bind yourself to any mode, for God is not in any mode, neither this nor that.

So those who take God this way are wrong.

They take the mode and not God.

So remember this: love and seek God purely, and whatever the way of it, be content. For your intention should be purely God and nothing else.

What you then like or dislike, that is right, and you must know that anything else is wrong.

Those who want so many ways push God under the bench: whether it is weeping or sighing or anything of the sort- it is all not God.

If it comes so, take it and be content – if it does not come, be likewise content and take whatever God wants to give you at the time, and remain always in humble self-naughting

and rejection, considering always that you are unworthy of any good that God could do you, if He would.

Now I have explained to you the words of St. John, "God's love was disclosed to us in this."

If we were in such case, this good would be revealed in us.

That it is hidden from us has no other cause than ourselves. We are the cause of all our hindrances.

Guard yourself against yourself, then you will have guarded well.

And if it is the case that we do not want to take it, still He has chosen us for this.

If we do not take it, we shall regret it and we shall be sorely punished.

If we do not come to where this good may be got, that is not His fault, but ours . . .. 5 Meister Eckhart, The Complete Works, Page 104-107

Notes

1. This somewhat fragmentary text was discovered by Quint. Its relation to 13b

is discussed by him in Zeitschri (t fur deutsche Philologie 60 (1 935): 173 -92.

1. Clark (p. 234) makes one of his rare mistakes in translating here. He has rendered nutz as 'what is useful'; it is in fact a dialect form of niht, 'nothing.'
2. Cf. Sermon 6, note 5. This 'nothing' is therefore not 'seen' by God (note 2).
3. So hand all in all seems to mean, as Clark translates, 'they have all in all,' but this makes little sense and Quint is probably right in believing the text to be corrupt.
4. The normal conclusion of a sermon is lacking. It is not possible to say how

much more may be missing.

1. https://smile.amazon.com/Complete-Mystical-Works-Meister-Eckhart/dp/0824525175/ref=sr_1_3?crid=ERDG4WMHAEM7&keywords=meister+eckhart&qid=1652436214&s=books&spre

God needs our friendship so much that He cannot wait for us to pray to Him: (2022-07-10 03:34)

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[1]Meister Eckart - The Complete Mystical Works

SERMON TWELVE (Pf 12, Q 27, QT 50)

HOC EST PRAECEPTUM MEUM, UT DILIGATIS

INVICEM SICUT DI LEXI VOS (John 1 5: 1 2ff.)

I have quoted three words in Latin from the Gospel.

The first word that our Lord says is, "This is my commandment, that you love one another as I have loved you."

The second is, "I have called you my friends, for all the things that I have heard from my Father I have made known to you."

The third is, "I have chosen you that you should go and bring forth fruit and that your fruit should remain."

Now observe the first word that he says, "This is my commandment."

I would say a word to you about this, that " should remain with you. "

"This is my commandment, that you love.

"What does he mean when he says, "that you love “?

He wants to say one thing that you should note: Love is quite pure, quite bare, quite detached in itself.

The greatest masters' say that the love with which we love is the Holy Ghost.

There were some2 who would dispute this.

That is eternally true: it is all the motion with which we are moved to love, we are moved by nothing but the Holy Ghost. Love at its purest and at its most detached is nothing but God.

The masters say that the goal of love, toward which love does all its works, is goodness, and goodness is God.

Just as my eye cannot speak and my tongue cannot recognize colors, so love cannot incline to anything but goodness and God.

Now pay attention.

What does he mean when he so earnestly enjoins us to love?

He means that the love with which we love must be so pure, so bare, so detached that it is not inclined toward myself nor toward my friend nor anywhere apart from itself.

The masters say we cannot call any work a good work, or any virtue a virtue, unless it is performed in love.

Virtue is so noble, so detached, so pure, so bare in itself that it knows nothing better than itself and God.

Now he says: "This is my commandment."

If anyone commands me to do that which is pleasant, which avails me or on which my bliss depends, that is exceedingly sweet to me.

When I am thirsty, the drink commands me; when I am hungry, the food commands me.

And God does the same: He commands me to such sweetness that the whole world cannot equal.

And if a man has once tasted this sweetness, then indeed he can no more turn away with his love from goodness and from God, than God can turn away from His Godhead: in fact it is easier for him to divest himself of self and all bliss and to remain with love close to goodness and God.

Now he says, "that you love one another."

Oh, what a noble and blessed life that would be!

Would not that be a noble life, if every man were devoted to his neighbor's peace as well as to his own, and his love were so bare and pure and detached in itself that its goal was nothing but goodness and God?

If you were to ask a good man, ’Why do you love goodness?’ - ’For goodness’ sake.’ ’Why do you love God? ’ - ’For God’s sake.’

And if your love really is so pure, so detached and so bare in itself that you love nought but goodness and God, then it is a certain truth that all the virtuous deeds performed by all men are yours as perfectly as if you had performed them yourself, and even purer and better.

For the pope has often tribulation enough for being pope.

But you have his virtues more purely and with greater detachment and peace, and they are more yours than his, if your love is so pure and bare in itself that you desire and love nothing but goodness and God.

Now he says, "As I have loved you." How has God loved us?

He loved us when we were not,3 and when we were His foes.

God needs our friendship so much that He cannot wait for us to pray to Him:

He approaches us and begs us to be His friends, for He desires of us that we should want His forgiveness.

That is why our Lord rightly says, "It is my will that you beg them that harm you" (d. Luke 6:27).

That is how important it is that we should beg them that harm us.

Why?

That we may do God’s will, that we should not wait till they beg us: we should say, ’Friend, forgive me that I have made you sad.’

And that is how serious we should be in our practice of virtue: the greater our pain, the more seriously we should strive for virtue.

So much should your love be one, for love does not wish to be anywhere but where there is likeness and oneness.

Where there is a master and servant there is no peace, for there is no likeness.

A woman and a man are unlike, but in love they are alike.

And so scripture rightly says that God took woman from the man’s rib and side and not from the head or from the feet; for where there are two, there is a lack.

Why?

One is not the other, for the not that makes the difference is nothing but bitterness, because there is no peace.

If I hold an apple in my hand, that delights my eyes, but my mouth is deprived of the sweetness.

But if I eat it, I deprive my eyes of the pleasure I have from that. Thus two cannot co-exist, for one must lose its being.

That is why he says, "Love one another, " that is, in one another.

Scripture expresses this very well. St. John says," God is love, and whoever dwells in love, is in God and God is in him" (1 John 4:16).

He speaks very truly: for if God were in m e and I were not i n God, or if I were in God and God were not in me, there would be two.

But if God is in me and I am in God, then I am not meaner and God is not higher.

Now you might say, ’Sir, you bid me love, but I can’t love!’

Our Lord put this well when he said to St. Peter, "Peter, do you love me? " - "Lord, you know well that I love you" (John 21:15).

If you have given it to me, Lord, I love you; if you have not given it to me, then I do not love you.

Now note the second text: "I have called you friends, for all the things I have heard from the Father I have made known to you."

Note that he says, "I have called you m y friends."

In the same source where the Son takes rise, where the Father speaks His eternal Word, and from the same heart, the Holy Ghost also takes rise and flows forth.

And if the Holy Ghost had not flowed forth from the Son (and from the Father),4 there would have been no distinction between the Son and the Holy Ghost.

When I preached at Trinity, I quoted a text in Latin that the Father gave His only-begotten Son all that He has to offer, all His Godhead, all His bliss, holding nothing back.

The question then arose, did God give him His true nature?

And I said, ’Yes,’ for the nature of God, which is to give birth, is not different from God, and I have said that He holds nothing back.

In fact I declare, He utters the root of the Godhead completely in the Son.

And so St. Philip said, "Lord, show us the Father, and it will suffice us" (John 14:8).

A tree that bears fruit gives forth its fruits.

Whoever gives me the fruit does not give me the tree.

But whoever gives me the tree and the root and the fruit has given me more.

Now he says, "I have called you my friends."

Truly, in that selfsame birth in which the Father bears His only-begotten Son and gives

him the root and all His Godhead and all His bliss, holding nothing back, in that self-same birth He calls us His friends.

Even if you hear and understand nothing of His speaking, yet there is a power in the soul (I mentioned it when I recently preached here),6 which is so detached and pure in itself and is akin to the divine nature, and in that power it is understood.

Therefore he truly says, "All the things I have heard from the Father I have made known to you.

"Now he says, "that I have heard. "The Father's speaking is His giving birth; the Son's hearing is his being born.

Now he says, "All that I have heard from my Father."

Truly, all that he has eternally heard from his Father, he has revealed and not concealed from us.

I say if he had heard a thousand times more, he would have revealed it and not concealed it from us.

And so we should conceal nothing from God, we should reveal to Him all that we can do.

For if you were to hold back anything for yourself, you would thereby lose your eternal bliss, for God has withheld nothing of His own from us.

This seems to some a hard saying. But nobody should despair on that account.

The more you give of yourself to God, the more God gives Himself to you in return, and the more you divest yourself of self, the greater your eternal bliss.

It occurred to me just now as I was saying my Paternoster (which God Himself taught us), that when we say 'Thy kingdom come, thy will be done,'7 we are praying to God to deprive us of ourselves.

Concerning the third text I will not now speak, when he says," I have chosen you, fed you, stilled you, established you that you may go forth and bring forth fruit and that your fruit shall remain."8

And the fruit is known to none but God alone.

And that we may come to this fruit, may the eternal truth help us, of which I have spoken. Amen. Meister Eckhart, The Complete Works, Page 99-102

Notes

1. Peter Lombard among others.
2. St. Thomas Aquinas held that the Holy Ghost is the cause of our love.
3. Cf. Sermon 8, note 3.
4. Supplied from the Basle Tauler print, not i n the MSS.
5. LW IV, 5.
6. See Sermon 1 1, note2.
7. Eckhart’s rendering of Fiat voluntas tua as ’may (my) will be thine’ recurs in

Sermon 18 and elsewhere.

1. I have not rendered the strange repetitions of verbs in this sentence. For discussion of this third point, see Sermon 17.

1. http://GodneedsourfriendshipsomuchthatHecannotwaitforustopraytoHim/

The hallmarks of spirit are, firstly, the principle of spontaneous movement and activity; (2022-07-11 04:22)

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"The hallmarks of spirit are, firstly, the principle of spontaneous movement and activity;
secondly, the spontaneous capacity to produce images independently of sense perception;
and thirdly, the autonomous and sovereign manipulation of these images".
- Carl Jung
Psyche and Symbol, p. 67
JUNG

[1]Archetypes of the Collective Unconscious

The hallmarks of spirit are, firstly, the principle of spontaneous movement and activity; secondly, the spontaneous capacity to produce images independently of sense perception; and thirdly, the autonomous and sovereign manipulation of these images.

This spiritual entity approaches primitive man from outside; but with increasing development it gets lodged in man’s consciousness and becomes a subordinate function, thus apparently forfeiting its original character of autonomy.

That character is now retained only in the most conservative views, namely in the religions.

The descent of spirit into the sphere of human consciousness is expressed in the myth of the divine Eros caught in the embrace of physis.

This process, continuing over the ages, is probably an unavoidable necessity, and the religions would find themselves in a very forlorn situation if they believed in the attempt to hold up evolution.

Their task, if they are well devised, is not to impede the ineluctable march of events, but to guide it in such a way that it can proceed without fatal injury to the soul.

The religions should therefore constantly recall to us the origin and original character of the spirit, lest man should forget what he is drawing into himself and with what he is filling his consciousness.

He himself did not create the spirit, rather the spirit makes him creative, always spurring him on, giving him lucky ideas, staying power, "enthusiasm" and "inspiration."

So much, indeed, does it permeate his whole being that he is in gravest danger of thinking that he actually created the spirit and that he "has" it.

In reality, however, the primordial phenomenon of the spirit takes possession of him) and, while appearing to be the willing object of human intentions, it binds his freedom, just as the physical world does, with a thousand chains and becomes an obsessive idee-force.

Spirit threatens the naïve-minded man ’with inflation, of which our own times have given us the most horribly instructive examples.

The danger becomes all the greater the more our interest fastens upon external objects and the more we forget that the differentiation of our relation to nature should go hand in hand with a correspondingly differentiated relation to the spirit, so as to establish the necessary balance.

If the outer object is not offset by an inner, unbridled materialism results, coupled with maniacal arrogance or else the extinction of the autonomous personality, which is in any case the ideal of the totalitarian mass state. Carl Jung, CW 9i, Para 393

1. https://smile.amazon.com/Archetypes-Collective-Unconscious-Collected-Works/dp/0691018332/ref=sr_1_1?crid=8AVH5UD5J151&dchild=1&keywords=jung+archetypes+and+the+

Chapter 15 Problem of the Orthodoxy of Martyrs (2022-07-12 03:37)

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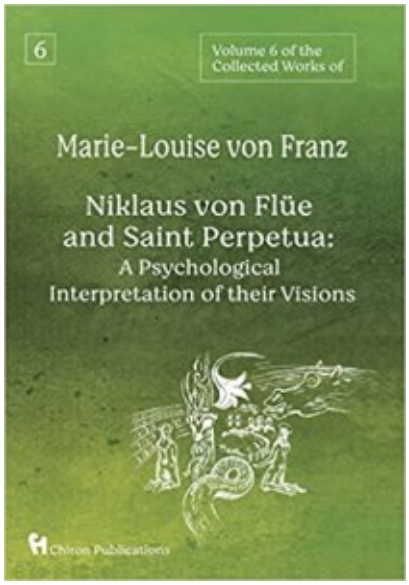
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[1]Marie-Louise von Franz: Niklaus Von Flüe And Saint Perpetua: A Psychological Interpretation of Their Visions

Chapter 15

Problem of the Orthodoxy of Martyrs

183 Theologians have always differed on whether or not the martyrs belonged to the sect of the Montanists, which Tertullian himself joined about A.D. 205-207, a step which led to his break with the Church.1

184 Indeed, the author of the text appears to have had fairly strong Montanist leanings, but we do not know if the martyrs were of the same persuasion.

The Montanist movement, which was by no means unimportant in Africa at that time, goes back to Lucius Montanus, a Phrygian from Pepuza who had presumably been a priest of Cybele before his conversion to Christianity.2

We hear of him first about the middle of the second century.

In fits of frenzied ecstasy accompanied by ravings and convulsions (as was customary in the Great Mother

cults of Asia Minor), he poured forth new revelations in the name of the Paraclete or even in the names of God the Father and God the Son.

He proclaimed himself to be the founder of a new "Church of the Spirit:’

18s Among his female followers, Maximilla and Prisca were particularly conspicuous, chiefly for spreading prophecies concerning the coming end of the world.

In fact, the whole attitude of Montanism was closely bound up with this expectation.

The movement was called ”New Prophecy" and claimed that its oracles (imparted by the Spirit) marked a new era of revelation comparable to those of the Old and New Testaments.

The Montanists divided history into three periods corresponding to the three hypostases of the Trinity-that of the Father, that of the Son, and that of the Holy Ghost.

Tertullian, for instance, says:

137 So too, righteousness-for the God of righteousness and of creation is the same-was first in a rudimentary state, having a natural fear of God; from that stage it advanced, through the Law and the Prophets, to infancy; from that stage it passed, through the Gospel, to the fervor of youth; now, through the Paraclete, it is settling into maturity.

188 Thus, the new revelation takes place through the Paraclete, whose coming after his death Christ had promised:

189 And I will pray the Father, and he shall give you another Comforter [Paraclitum], that he may abide with you for ever; even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither know him: but ye know him; for he dwelleth with you, and shall be in you. (John 14: 16-17)3

190 The author of the "Passio Perpetuae" also emphasizes the approaching end, inasmuch as he refers to the Acts of the Apostles:

191 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. (Acts 2: 17)

192 He further admits that he recognizes later visions besides the prophecies of the Old and New Testaments as sources of revelation, by which he proves himself to be a Montanist.

In view of the approaching second coming of Christ, the Montanists urged the observance of unusually severe penitential exercises and rigorously strict habits, and in this also, Tertullian supported them.

They called themselves Pneumatikoi, in contrast to the Catholic Psychikoi, and claimed, in opposition to the Catholic bishops, that they constituted

the true spiritual Church of which only those who accepted the Paraclete could be members.

193 There were already Montanists in Rome about the year A.D. 200 (Their principal representatives were Prod us and Aeschines.)

Judging by the papal decrees issued against the Montanists, the sect must have survived well into the eighth century.

In spite of the movement’s dogmatic orthodoxy, the Church opposed it on account of its wildly ecstatic and all too rigorous elements, its complete denial of the world, and the consequent danger that, on the ground of individual revelations, it might destroy the unity and temporal order of the Church-but above all, because it recognized the right of women to teach.

There is obviously a connection here with the orgiastic Great Mother cults of Asia Minor, and it would seem that

the spirit of the latter must unconsciously have found its way into Montanism.

194 The Church itself, it is true, has never denied the possibility of divine Revelation

through dreams and visions, but these acquired far greater importance with the Montanists, for they regarded them as the most evident manifestation of the Paraclete.

In their religious ardor, and true to the spiritual attitude which led them to shun the world, they often sought a martyr's death of their own accord.

We are inclined, therefore, to assume that the martyrs whose ecstatic behavior is particularly striking must have belonged to the Montanists, but it is just as probable that they had only been influenced by them and had not yet gone far enough in this direction to be in conflict with the Church.

195 The psychological importance of the visions recorded in the ((Passio Perpetuae:' which is our chief concern, lies above all in the fact that they enable us to gain a deep insight into the unconscious spiritual situation of the time.

We find archetypal images constellated in them which we also encounter in the literature of that epoch, when the Weltanschauung of antiquity was dissolving and the Christian conception of the world was breaking through.

They appear here spontaneously in an unusual person, at an unusually tragic moment of her life, and lay bare the whole deep conflict of that time.

196 This record of an ancient series of four visions or dreams, occurring within a relatively short space of time (about 14 days), is also quite exceptional.

Usually, the dreams handed down to us from antiquity-for instance by Artemidorus and Synesius-contain only

single examples, and if there is any account of the conscious situation of the dreamer, it is always insufficient. Marie Louise von Franz, Niklaus von Flue and Saint Perpetua, Page 135-138

1. https://smile.amazon.com/Collected-Works-Marie-Louise-Franz-Interpretation/dp/1685030300/ref=sr_1_1?crid=2ELXV33PCHZ7Q&keywords=marie+louise+von+franz+collected

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Thomas B. Kirsch Interviews Edward Edinger, December 4, 1996 (2022-07-13 03:05)

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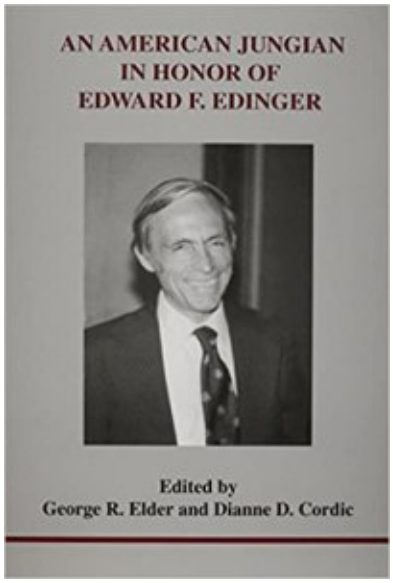

[1]Thomas B. Kirsch Interviews Edward Edinger, December 4, 1996

Editor's Note: Edward F. Edinger (1922–1998) is well known for his many lectures and writings on the application of Jungian psychology.

He was an influential teacher and analyst, first in New York and later in Los Angeles.

His books, Ego and Archetype (1972) and Anatomy of the Psyche (1985) have become classics, while his published lectures on Jung's work, such as The Mysterium Lectures and The Aion Lectures (1996), are uniquely valuable companions to reading

Jung's more difficult works.

His most recent book, published since his death, is The Sacred Psyche: A Psychological

Approach to the Psalms.

Tom Kirsch interviewed Dr. Edinger while preparing his book on the history of analytical psychology, published as The Jungians (2000).

TK: I am really curious about the history of analytical psychology, which is developing beyond Jung.

Jung is by far the most important person, but there is actually a field developing at this

point, and you have been a central part of that in New York, and I think in Los Angeles, too.

So, I just wanted to get a little bit of history about you, is that alright?

EE: That's fine.

I'll try to answer whatever questions you can come up with, and the more specific the question, the more specific the response.

TK: The first question I have been asking people is how they first heard about Jung, in what context, what was happening, or who introduced them and what happened.

EE: I encountered Jung through reading, through his books, and I also encountered fairly early Esther Harding's book, Psychic Energy.

That was in 1949.

I was through medical school and my Army service, and I was doing post-graduate work in internal medicine, but I was not satisfied, I was quite dissatisfied, as a matter fact, and had not really found my bearings.

I knew that physical medicine was not it for me: it did not carry [the] meaning dimension.

TK: Were you a resident in medicine at that time?

EE: At that particular time, in 1949, I was a research fellow at Barnes Hospital in St. Louis, and then I did go back to New Haven and had a residency in medicine there.

It was in the midst of that that I woke up one morning with the realization that I had to become a Jungian analyst.

TK: Really! What was the first book of Jung that you read?

EE: I think it was Modern Man in Search of a Soul.

TK: That was the first thing I read, too.

And then you did a psychiatry residency, didn't you?

EE: That's right.

I got in touch with Esther Harding in New York and started a psychiatry residency at Rockland State Hospital in Orangeberg, New York, and personal analysis in New York.

That all started in 1950–51.

TK: That's interesting to me.

I had not realized, when you talk about Barnes, then Yale, you were on a kind of achievement, academically-oriented [trajectory].

I went to Yale Medical School, too.

Then going to Rockland State Hospital and the Jungian thing was really a switch for you.

EE: It was a switch out of the academic locale, but I wanted a place close to New York, and I made inquiries as to where there might be people who had some interest in Jung, and there was a chap at Rockland State, and that contributed to it, too.

TK: Is that somebody I might even know?

EE: No, he never got into general visibility.

TK: Then you started your analysis, and would you say that was a positive experience for you?

EE: Are you kidding?

TK: I have to ask you that because there are so many people who talk about their analysis where it was not a positive experience.

EE: Is that so?

TK: Absolutely! That's why I put it that way to you, and I did not want to just assume it.

EE: Isn't that interesting?

TK: Without mentioning names, there are a lot of people who are/were very disillusioned by their analyses.

EE: I am sorry to hear that.

TK: Well, it has been very disturbing to me to hear it, too.

EE: I am afraid it is a symptom of the times, too, because things have changed from my days.

TK: Right. For you it was an absolutely transforming experience, I knew that intuitively, even though I have never talked to you about it, but I just sensed that.

Can I ask how long you were in analysis?

EE: It trailed off gradually; it was about six or seven years.

TK: Did you have any supervisory work at that time, too?

EE: Yes, but at that time there was no organized training program in New York, and training was done on an ad hoc basis.

There were occasional lectures and seminars that would be put on by the Professional Society.

TK: I thought there was just the Club at that time.

EE: There was a Professional Society ever since about the mid-forties, I'd say.

It was called the New York Association of Analytical Psychology, but there was no Institute, no Foundation.

The Club and the Professional Society would do things jointly, and the Club would bring over people from Zurich so that there would be seminars.

The main training was done on an ad hoc basis and emphasis was on the individual analysis and supervised analysis.

TK: Who was your supervisor?

EE: I did that with Eleanor Bertine. Are you familiar with her?

TK: I saw her once as a possible analyst, but then she became ill, and I could not see her. It was at Yale in 1958.

As a matter of fact, I saw Esther Harding once, too.

I don't know what would have happened if I had done that. I saw you once, too.

EE: Yes, I remember that. You finally worked with Eugene Henley, didn't you?

TK: I did, and that was very wonderful for me.

EE: I would think so; he was a pretty sound fellow.

TK: I liked him a lot.... Later I came to San Francisco, and I have been seeing Joe Henderson on and off ever since.

I have the same feeling about my analysis as you do about your experience with Esther Harding.

EE: That's what happens when you get hooked up with quality.

TK: I really feel very fortunate. When or how was it decided that you became a Jungian analyst?

EE: Well, that was my intention right from the beginning, and I was told to get started and to see how far I could go.

Get into some analysis, get psychiatric training, and see what unfolds.

It unfolded, and I was accepted.

TK: This is what I am trying to get clear on, the New York Association for Analytical Psychology then accepted you as a member.

EE: That's right, I'd say the decision really was up to my analyst and my supervisor. That's how it worked in those days.

TK: In other words, Esther Harding and Eleanor Bertine said, "You are ready."

EE: They presented my name to the Professional Association, and I was accepted.

TK: You did not have to do anything special, like write a paper or present a case?

EE: No, I did not.

TK: What year was that?

EE: Probably 1957. Maybe it was 1956.

I remember giving my maiden paper to the Analytical Psychology Club in 1956.

TK: What was that on?

EE: Let me see if I can find it in the files: "Reflections Concerning the Transference Phenomenon."

TK: Very interesting.

EE: It is a perfectly acceptable paper, and I am not ashamed of it.

TK: There is nothing that you have written which is not absolutely quality.

I am sure that one would be, too; I have not seen it.

Now you are an analyst, and there is the professional group, and what happened for you then?

Did you become active in the teaching? When did teaching start there?

[Was it the] kind of seminar format that we know today?

EE: As I said, there were occasional seminars given by different people, but the formal program did not start up until the early sixties, the same time that the Foundation was formed.

What is currently called the Institute … was originally called the Training Center [and] … thought of as really an arm or a portion of the Jung Foundation.

Since then they have become more separated, but originally they were quite closely connected.

TK: That is also very interesting to me because that meant that the Foundation was to be the major organization.

EE: That was the original idea, that it would have different arms, it would promote public programs in one aspect, but that it would also have a professional training arm.

TK: Were you actively involved in the founding of that professional arm of the Foundation?

EE: Yes. I was very active in that whole thing, and I was one of the original members who got the original incorporation for the Foundation.

Originally, the Institute did not have a separate incorporation, and now it does. Originally, the incorporation was just the Foundation.

I am one of the original three or four individuals who set up that corporation.

TK: Who were the other three or four?

EE: You can check it out for sure by inquiring, but I remember Anneliese Aumüller was one; I am sure Esther Harding was one, Christopher Whitmont might have been one, and myself—these are the only ones I remember.

TK: So that is in the early sixties.

Then were you also active in the Foundation, in the public part of it, too?

EE: Yes, very much so. I gave public seminars quite frequently.

TK: What subjects were you speaking on then?

EE: In the early sixties I gave a seminar, or a series of lectures and discussions over a period of four to six weeks, on “The Relation Between the Ego and the Self,” which later became the first part of Ego and Archetype.

I gave a long seminar on “Alchemy,” and it was the first phase of what became Anatomy of the Psyche.

I gave a long seminar on “Greek Mythology.”

Due to the efforts of Deborah Wesley it is now edited in the book, The Eternal Drama. I gave a seminar on “Gnosticism.”

TK: Really! I would say, Ed, that you have been the strongest student of Jung in the sense that you do not have the ambivalence towards the religious aspect that, I think, somewhere Jung was always struggling with.

EE: Well, Jung was not ambivalent.

TK: No, he was not ambivalent, but he would not take the religious step, he always wanted to

be ... (maybe this is getting off the track), but there was a kind of scientific attitude that he always held to.

I am sure you do, too.

EE: I don't think you are adequately understanding him.

I don't think there was any ambivalence, and I don't think there was any ambiguity.

The ambiguity is only apparent to people who cannot fully understand Jung's empirical position.

We have lots of so-called Jungians who are indeed ambivalent about the religious

dimension of the psyche, no doubt about that, but I do not believe that is true of Jung. What you are referring to, what seems like the two strands, the scientific strand and the religious strand, are not antithetical or problematical once one has reached the depth of understanding of the psyche that Jung is working from.

TK: I guess there is a way—I don't know how to put it—when I read you it comes out clearer than it does in Jung.

EE: Do you know why, I think, that is?

I have been told that a number of times, and I know what you are referring to.

I think there are several reasons for that.

One reason is a typological difference.

My good perceptive function is sensation, and Jung's was intuition.

That temperamental difference leads me to be more concrete and clearer and more specific.

But that is also because with my lesser intuition I am not as keenly aware of all the

secondary and tertiary interconnections that the images and ideas refer to, and that means although I am clearer, I do not have Jung's depth.

TK: Yes, but it is experientially very different to read you.

It is somewhat easier: there is a clarity that I can grasp.

EE: On the one hand, that is an advantage, but it is also a disadvantage in that some of the resonating depths are left out of the account.

TK: I want to correct myself.

I did not mean to say that Jung was ambivalent about religion, but there is a way in which the fluidity, the intuitive fluidity, of his writing is very different from reading you.

I feel a directness, and maybe I need to go back and read Jung again.

EE: Jung is dealing with more data, more psychological data, than I am.

He plumbs depths that I have not reached and that nobody else has reached, either.

In trying to be true to his full experience, he necessarily then cannot be more clear than all his data warrant.

TK: I appreciate your putting it out so clearly for me because that helps me to formulate it.

You see, one of the questions that I am asking myself here is that today there are so many Jungians who are related to psychoanalysis, and it's always very questionable what is going on when they pair up that way, and I am curious what it was like for you in New York with this strong introverted bias and your experience of the unconscious, what

your relationship to psychoanalysis was, if there was one, or to other non-Jungian psychotherapies.

EE: I thought I had an understanding of what Freudian psychoanalysis was, what Adlerian analysis was, and in my days Sullivan was also pretty well known, and I was familiar with all those approaches.

They all have their elements of truth and validity.

They are not erroneous really: it's just when a partial truth is assumed to be and is used in practical application as though it is the whole, then it becomes erroneous in my understanding.

But as far as what we euphemistically call the Jungian community, it was a much more agreeable place to me in those days than it is now.

TK: I can imagine.

EE: The people I associated with, I had personal respect for all of them; they had a good level of analysis, and they had a reasonably good understanding of Jung, and they were devoted to the Jungian view, and that state of affairs has progressively diluted as the so-called community has enlarged.

TK: Do you have a sense that the Jungian point of view is just going to become so diluted that it will become part of a larger depth psychology?

EE: Yes, I think that has already happened, but I am not too unhappy about that phenomenon.

I have given a lot of thought to the question of "Why there are so many different schools of

psychotherapy?”

TK: I would love to hear what you have to say about that.

EE: We have got several schools of psychotherapy within our so-called Jungian organization even.

I am sure you are well aware of that.

TK: I am acutely aware of that.

EE: More aware of it than I am given the political responsibilities you have carried.

TK: Which I am very glad to be out of now!

EE: Anyway, it is a fact that there are a number of different schools of psychotherapy, and it is a fact that expresses something about the nature and variety of the psyche.

That tells me that different people, for different reasons, find certain formulations

as to the nature of the psyche more compatible and comfortable and more serviceable to their own development than others.

I think there are probably different reasons for that.

The first one, of course, that springs to mind, and that Jung has already pointed out in the difference between Freud and Adler, is the difference in the attitude types, and function types too most likely, or in part.... I really do see the mass of humanity as psychologically spread out along the course of history.

What I mean by that is that there are now not a few cave dwellers still amongst us.

TK: You think there are?

EE: A few. That psychological level.

There are now not a few ancient Greeks: I am thinking about the ones we hear about in

the Iliad, for instance.

As I have alluded to in various places, I see the psychology of inner city gangs as very similar to the psychology of the Greeks and Trojans during their war, the way it is described in the Iliad.

And so on through history.

We certainly have a lot of people from the Middle Ages, and a great number of people in eighteenth century Enlightenment.

In fact, not very many people passed that level.

To get up into the twentieth century to what Jung talks about in his work as the really modern man, that person is quite rare.

Those will be the only ones, I think, that really have the capacity to grasp what Jung

is talking about.

So, we have these different schools of psychotherapy, and everybody has to find what fits for himself, and it's futile to have argumentation between the different ones because

they are experiencing different realities.

TK: I wonder when you were in New York—I am assuming in Los Angeles you have been much more introverted, seeing patients, writing, and you have not been involved in the training per se ...

EE: That's right, I give some courses, but I don't participate in the organizational functioning.

TK: And in New York you were central ...

EE: I paid my dues then, and I feel entitled now not to do that anymore, and it does not fit my current reality at all.

I am not on any committees, and I don't want to attend meetings and things like that at all.

TK: I am very sympathetic to that point of view.

Did you get into discussions or did you have this formulated about the different schools of psychology when you were in New York, or would you get involved in discussions among different psychotherapy schools in New York?

EE: Very early on, when I was quite young, I attended a few panels put on, not by our organization, but [by] some of the other organizations in New York, where representatives of different schools came together and would have panel discussions before an audience.

I did that a few times.

It was a very unsatisfactory experience, and I learned very quickly that this was not a profitable way to spend my time.

TK: Were you active in the New York professional organization until you left, which was in 1976 or 1977?

EE: I left in 1979, and I was the Chairman of the Institute for ten years up till I left.

TK: So they had to replace you.

I know that whenever I go back to New York and see people like Beverley Zabriskie, or others, you are still very much thought of there.

EE: I have been back a few times and have given talks.

I went back last year, for instance, and also in 1984, to give them a chance to be re-minded of me.

TK: That's good.

When you were there, were you Chairman of the Training Board when the professional group separated from the Foundation?

EE: I was, but I don't have a clear memory of exactly when that was.

TK: Was that a friendly separation, or a difficult separation?

EE: As far as my experience of it, it was friendly, but I cannot speak for everybody because people have different reactions to those things.

TK: But from your point of view it was....

EE: The separation amounted to the training center getting a separate incorporation, and I don't recall in detail all the surrounding dealings about it, but the general sense was that I think we were a little concerned about how well the Foundation was going to be maintained, and that we [had] better look after ourselves, and during the mid-seventies the Foundation was spending more than it was taking in, and I was quite dissatisfied

with the direction it was taking.

I was serving on the Foundation Board at one time, I remember, that was the time when Skip Wyles—I do not know whether you remember him—was the Foundation Director, but I was so dissatisfied with the way the majority was taking the Foundation, I resigned from that Board.

TK: I came on the Board in about 1979, and you were already gone at that time.

Philip Zabriskie was the head of it and Charlie Taylor—they were the two, and Joshua Sherman was the Executive Director.

I was on the Board for a long time and then pulled away, too.

What was the relationship of the Analytical Psychology Club to all this?

The New York Analytical Psychology Club was an important organ.

EE: That's very true.

It was the original organ, and it is the repository of the Kristine Mann Library, which is

probably their finest asset.

It was a separate entity, it shared the building as soon as we got the building, and it has maintained its separateness, and —to tell you the truth—along the way I have had more faith in the continuity of the Analytical Psychology Club than I have had

in the Foundation.

TK: I can understand that too. There is a soul in these Clubs.

They are outdated in some external way but internally they have a life of their own.

EE: Exactly, it has got some soul.

They are founded on and York. You say you paid your dues in New York.

You were much more involved in the outer world there....

EE: There are all sorts of differences.

To start with, I lived in Rockland County and commuted to Manhattan, and here I do not

have to commute anymore.

That's a big difference to start with.

TK: It gave you at least two hours a day.

EE: About an hour each way.

I guess the clientele is subtly or not so subtly different, and my mode of function has relaxed more and more, which is partly due to age, and partly due to location and cultural atmosphere, but the big change, of course, was that—although for a few years I served occasionally on an Admissions Committee or something like that—I did very little of that sort of thing and soon bowed out of that completely.

That's the bigchange.

TK: I noticed that you are not a member of the IAAP.

EE: Yes, I am.

TK: You are? Good.

EE: What made you think that?

TK: I could not find you in the book.

EE: Sure, I am. I am a member of both the New York and Southern California Associa-

tions, and my voting membership is in Southern California.

TK: Here it is. Good.

EE: It probably has a symbolic significance.

TK: I am interested in that.

EE: To tell you the truth, I am not particularly proud of being a member right now.

TK: I don't know whether that was my intuition about it.

EE: I attended the first three international congresses: in 1958 in Zurich....

TK: Did you meet Jung?

EE: Oh, yes, a couple of times.

The second one was in 1962, again in Zurich, and the third one in 1965, in Montreux, and

that was my last one.

By that time it had gotten so collective and unwieldy that it made me a little sick, and I have never attended a congress since then. It has gotten bigger and bigger, and less

and less to my taste ever since.

TK: It may seem strange, but I have a certain sympathy with that.

Although I have made a certain niche for myself with certain friends, the last congress was very difficult for me.

I am very happy to be out of the organizational structure. I have also paid my dues!

But has there also been something that happened, what the IAAP represents today compared to five or ten years ago, which upsets you or is there something that you are strongly against?

EE: No, it's the total drift of things.

It is very disappointing to me to see what Jung fundamentally represents getting lost even

while his name is still functioning.

It is quite remarkable to me that there are really quite widespread undercurrents of hostility to Jung, in the organization.

Some of it is right on the surface,

and there is a lot of it just below the surface.

I have reflected a lot on what that can mean, and I'd be interested to hear what you think it means.

What I think it means is that what Jung has achieved requires more of people than they have to give to it, and it generates a sense of inferiority and inadequacy, which then has

to be defended against.

TK: That's very interesting.

I am a feeling type, and I put it on another thing, that there was a kind of over-idealization of Jung among certain people in the first generation, that Jung could do

no wrong or had no shadow or anything like that.

And in a sort of compensatory way people are going through a period of Jung bashing

at this point, to kind of compensate.

EE: You are offering a collective explanation while I am offering an individual explanation.

TK: You are right.

EE: I would like to carry this issue a little further with you because, as you are well aware, people consider that I am one of the prime over-idealizers of Jung.

TK: I have heard that said.

EE: I am sure you have.

TK: I grew up with two parents who were very strongly identified with Jung.

EE: That may make it a little difficult for you to be objective.

I appreciate that thought very much.

TK: I don't say that I am objective about this, believe me.

Jung has always been part of my life.

EE: What separates me from practically all the other so-called Jungians is that I have a perception of Jung's magnitude that other people do not share.

That's not something one can argue about or prove.

It’s just an individual perception, and either it is way off base or it is approximately correct, and only history will determine that.

But I do have it, it is my deepest conviction and so I must live out of it, and I judge people on the basis of whether they have it or not too.

TK: It is so hard, Jung was a great, great thinker, and he is central in my life too, and I don’t know how to answer that.

EE: There is nothing to answer, and I just wanted to take the opportunity to spell it out because ordinarily these things go on behind one’s back, and you don’t usually have a chance to have a direct interchange on these matters.

TK: I am very touched by that because in some way, in my own limited way, I feel the same way about Jung, and what Jungian psychology has done in my life is so central.

I get identified with that, too, and I hear this said about me too, maybe in a family

way or....

EE: Cheap analytic remarks!

TK: We live our lives. I really respect that you are living out your

conviction, your deepest inner position.

EE: It is a continual surprise to me that people who are confronted with everything that Jung has left us, his works, his letters, his seminars, and if one had made a serious study of those things, it is obvious that this man has plumbed depths that nobody has ever touched before, and it amazes me that this is not generally recognized. I continue to be amazed that it is not recognized.

TK: My sense was that people like Esther Harding, Joe Henderson, my parents, that generation felt something very deeply about Jung and recognized it.

EE: Well, they had had the experience to some extent, they had the depth experience, and the depth experience is now very rare.

TK: It is. You look at the candidates we have now....

EE: And the requirements for graduation are now so watered down, the psychological requirements, and that has been progressing for twenty or thirty years now, getting worse and worse, and lower and lower requirements.

TK: And people have to read less and less of Jung, and they read instead other authors. The London group, for instance, SAP: Jung probably is not even the major author they have to read; it might be Winnicott or Fordham.

It’s very different.

EE: It’s a very different school of psychotherapy.

TK: This may be a good point to stop.

I have been very touched, especially the last few minutes, and I appreciate talking with you.

EE: I have enjoyed it, Tom.

TK: Would you like to see this?

EE: If you are going to work up a transcription of it, I would like to see it.

TK: I’ll send it on to you. Thank you.

1. https://www.tandfonline.com/toc/uzju20/23/2

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Thrown Out Old Mirror Standing Against Wall

[1]Meister Eckart - The Complete Mystical Works

SERMON FOURTEEN (a) (Q 16a)1

A master says, if all mediation were gone between me and this wall, I would be on the wall, but not in the wall. It is not thus in spiritual matters, for the one is always in the other: that which embraces is that which is embraced, for it embraces nothing but itself. This is subtle. He who understands it has been preached to enough. But now a little on the image of the soul.2 There are many masters who claim that this image is born of will and intellect, but this is not

so. I say rather that this image is an expression of itself without will and without intellect. I will give you a simile. Hold up a mirror before me, and whether I want to or not, without will and without intellectual knowledge of myself I am imaged in the mirror. This image is not of the mirror, and it is not of itself, but this image is most of all in him from whom it takes its being and its nature. When the mirror is taken away from me, then I am no longer imaged in the mirror, for I am myself the image. Another simile. When a branch grows out of a tree, it bears both the name and the essence of the tree. What comes out is what stays within, and what stays within is what comes out. Thus the branch is an expression of itself. Thus too I say of the image of the soul: what comes out is what stays within, and what stays within is what comes out. This image is the Son of the Father, and I myself am this image, and this image is wisdom. Therefore God be praised now and evermore. Whoever does not understand, let him not worry. 1 Meister Eckhart, The Complete Works, Page 12-13 Notes

1. This fragment from the British Library (formerly British Museum) MS. Egerton

2188f. 104v was printed by Priebsch in his Deutsche Handschriften in England II (Erlangen, 1901), p. 82. It was shown by Brethauer to be in close agreement with art.8 of the Supplementary Accusation.

1. For further notes, see Sermon 14b.

1. https://smile.amazon.com/Complete-Mystical-Works-Meister-Eckhart/dp/0824525175/ref=sr_1_4?crid=306T089BW2O8&keywords=meister+eckhart&qid=1652540988&s=books&spr

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Chapter 16 Life of St Perpetua (2022-07-15 04:30)

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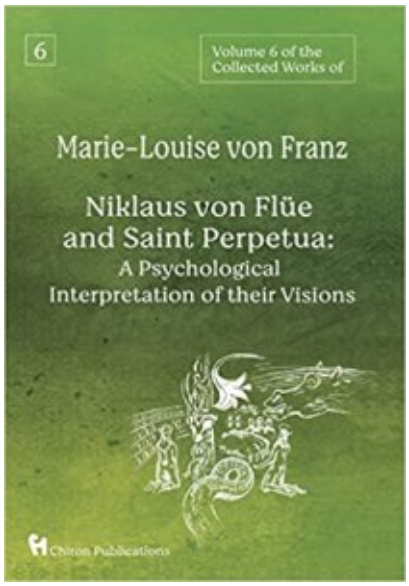
6
Volume 6 of the Collected Works of
Marie-Louise von Franz
Niklaus von Flüe and Saint Perpetua:
A Psychological Interpretation of their Visions
Chiron Publications

[1]Marie-Louise von Franz: Niklaus Von Flüe And Saint Perpetua: A Psychological Interpretation of Their Visions

Chapter16

Life of St Perpetua

197 Where St. Perpetua is concerned, fortunately we are in possession of some facts.

She came of a wealthy family, the Vibii, and at the time of her execution was twenty-two years of age.

Her parents were still living, and her father-who was not a Christian-fought desperately up to the very last in hopes of prevailing upon his daughter to give up her resolve and recant.

195 Perpetua married quite young and had a son, whom she was still nursing and who was brought to her several times in prison.

Strangely enough, her husband is never mentioned.

She had two brothers, one of whom was likewise a catechumen.1

A third brother, Dinocrates, who features in her second and third visions, had died a pagan at the age of seven.

199 Perpetua herself was baptized only twenty days before her death.

She is reported to have said at the time:

200 I was inspired by the Spirit not to ask for any other favor after the [baptismal] water but simply the perseverance [suffering] of the flesh.2 Marie-Louise von Franz, Niklaus von Flue and Saint Perpetua, Page 139

1. https://smile.amazon.com/Collected-Works-Marie-Louise-Franz-Interpretation/dp/1685030300/ref=sr_1_1?crid=2ELXV33PCHZ7Q&keywords=marie+louise+von+franz+collected

Accordingly, when a man’s body perishes, his soul does not perish, inasmuch as it is not immersed in matter. **(2022-07-16 04:14)**

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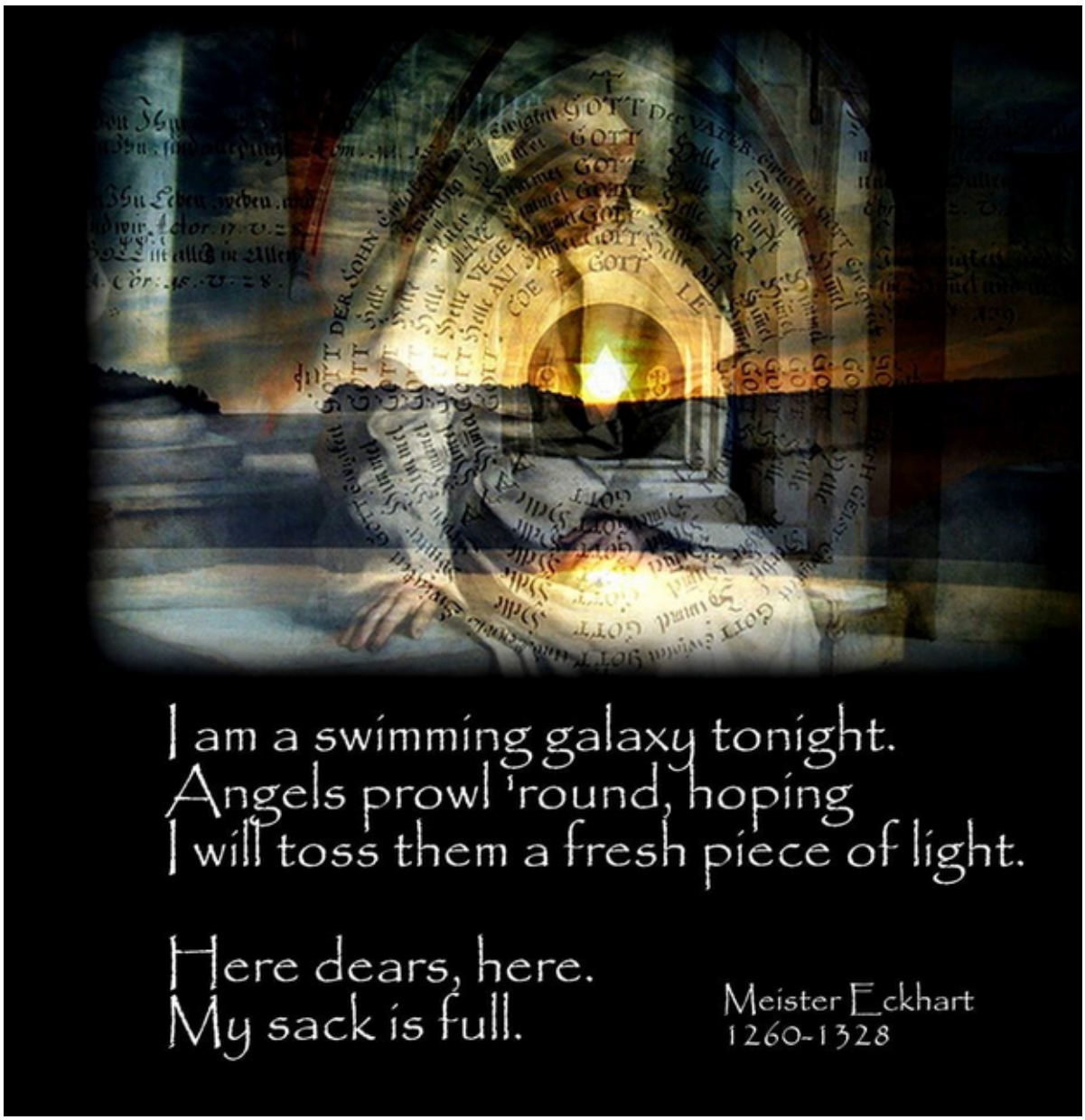
I am a swimming galaxy tonight.
Angels prowl 'round, hoping
I will toss them a fresh piece of light.
Here dears, here.
My sack is full.
Meister Eckhart
1260-1328

[1]Meister Eckart - The Complete Mystical Works

Appendix to Part One

ECKHART THE SCHOLASTIC

From the Commentary on the Book of Wisdom 38- 45

(LW II, 359- 69, edited by Josef Koch)

The following short extract from Eckhart's Latin works is not only a fair sample of his scholastic writings which any translation should at least illustrate, bur also, as Josef Koch has shown ('Zur Analogielehre Meister Eckharts,' Melanges offerts a Etienne Gilson, Paris, 1959, 327-50), serves to clarify his important doctrine of analogy, which in turn helps to explain and justify some of his apparently unorthodox statements, including several condemned in the bull of 1329.

The side numbers 38-45 are those used by the editor for easy reference. (K) in the notes refers to Koch.

Creavit enim, ut essent omnia (Wisd. 1:14). "He created all things that they might have being" (concluding portion).

1. Further it is to be noted that multitude and inequality are properties which always attach to creatures or created things, but unity and equality are proper to God and the divine as such.

To denote this it is said that God created, that all things might be.1

"God" he (Solomon) says, and "created": that is unity; "He created all things": that is multitude and inequality.

By the very fact of being created, a thing is differentiated, and because it

is differentiated, it is unequal and multiple.

For the created, by the fact that it is descended from the one and undifferentiated,

falls away from the one and falls into differentiation and, consequently, into inequality.

Conversely, the uncreated, since it has not fallen or descended from anything, remains in the fountainhead of unity, equality and nondistinction.

Hence it is that the three Persons in the Godhead, although they are several (plures), yet are not many (multi) but one (unum) - even if there were a thousand Persons!

"The Father, the Word, and the Holy Spirit, and these three are one" (1 John 5:7). 39.

Here again it is to be noted that from the very fact that creatures are many, differentiated, and unequal, it follows that God is undifferentiated, not many, and not unequal.

It also follows that every created thing is in some way one, equal, and undifferentiated.

The reason for all that has been said is that the higher by its nature always affects what is subject to it, but is in no way affected in turn by it, as is made clear in the treatise On the Nature of the Higher.

Therefore God the creator affects all creation with His unity, equality, and undifferentiation, according to the words of Proclus: ’all multiplicity shares somehow in the One’ - and that which is divided from others is undivided in itself.

1. In agreement with the above is what Seneca says in his sixty-seventh letter: ’Things divine have one nature,’ and again: ’there is no distinction in the divine.’

Boethius in Book III of his De consolatione, addressing God, says, All things Thou bringest forth from Thy high archetype: Thou, height of beauty, in Thy mind the beauteous world Dost bear, and in that ideal likeness shaping it,

Dost order perfect parts a perfect whole to frame.2

Thus, from Seneca you can gather that the one and the equal pertain to the nature of the divine and, consequently, the many and the unequal to the nature of the created; but from Boethius that this world, i.e., the whole universe, was first intended and was ’derived from its exemplar,’ from the image of the Creator; but the parts, which are many, are secondary, to the extent that the perfection of the one universe requires them.

Or, to speak more properly, the perfect unity of the universe is the cause of such parts. For in general the parts of any whole do not confer being on the whole, but on the contrary receive being from the whole, by the whole and in the whole.

For outside of the whole they have no being at all, except by a designation which is wrong because equivocal.

Justitia enim perpetua est et immortalis (Wisd. 1:15). "For justice is perpetual and immortal."

1. It should be noted that this proposition is simply true of all justice everywhere, in the literal sense.

For one must know that there is a total difference, indeed opposition, between bodily characteristics (accidentia) such as whiteness, taste, and so on, and the spiritual perfections.

For bodily characteristics perish and lose their being when their subjects perish.

And the reason is that they receive their being, and their unity, and consequently also their dividedness and their number (as we said above about the parts of the universe),3 from their subjects, through and in their subjects, and consequently are posterior to their subjects.

But the spiritual perfections, for the same reason already stated, are quite different.

For these in no way receive being from their subjects, and consequently do not receive division or number from them or perish with them.

For each thing is dissolved by the same causes which brought it about, as Chrysostom says, and a jurist adds that ’nothing is so natural.’

On the contrary, these perfections, such as justice, wisdom, and the like, receive nothing whatsoever of their own from the subject, but rather give the subject the whole of its being as such, as is clearly seen in the relation of justice and the just man.

Accordingly they are prior to their subjects and anterior to their subjects, and are not contrary, the subjects are " rooted and grounded in love" (Eph. 3:17) in them, and receive their being, as such, in them as that which is prior to themselves.42.

For example, the just man, as such, receives his whole being from justice itself, so that justice is in truth the parent and father of the just man, and the just man, as such, is the offspring and son of justice, as I have noted to the text "From whom is all fatherhood in heaven and on earth" (Eph. 3:15).4

Another manifest example is seen in the body and the soul.

For we usually say that the soul is in the body, whereas in truth the body is rather in the soul, which gives being to the body.

Accordingly, when a man’s body perishes, his soul does not perish, inasmuch as it is not immersed in matter.

For always the later and caused things perish when the first things or causes perish, and not conversely.

This is the meaning of the words "For justice is perpetual and immortal."43.

But that the inexperienced say and believe that justice, wisdom, and the like die with the just and wise man, comes from the ignorance of those who judge spiritual things by physical ones, whereas in nature it is always the reverse, that the spiritual is the measure of the physical.

That is why it is said significantly below in the third chapter, "The souls of the just are in the hand of God, and the pain of death shall not touch them " (Wisd. 3:1-2); then follows,

"in the eyes of fools they seemed to die."

This is clearly in agreement with what Augustine teaches in De Trinitate, Book VIII, chapter 2, where he says, 'If a soul becomes good, it can only achieve this by turning to something not itself.

But where shall it turn to become a good soul if not to the Good, by loving, desiring, and striving for this?

And if it turns away

from this and thus, by this very turning from the Good, ceased to be good, then - if that Good from which the soul turns had no continuity in itself - there would be nothing to which the soul could again turn if it wished for amendment.'

This is the meaning of Isaiah 30:18, "The Lord waits on you to take pity on you, " as I have noted more clearly and fully on that text.5

Also in chapter 7 below, "The light (of wisdom) is inextinguishable": see a t that place.6

1. Again, in evidence of the above it must be noted that we should not imagine, as some slow-witted persons think, that there is a different justice in each of several just men, being divided and counted, and fixed and rooted in those just men as is the case (noted above) with bodily characteristics.

But rather, all just men are just from justice which is one in number, but a number that is numberless, one without oneness or, more properly speaking, one which is above oneness.

Therefore all just men, insofar as they are just, are one/ as our Savior clearly teaches in John 17: 11,21-23.

And this is what Augustine says in Book III of His Confessions: justice is 'everywhere and always,' not 'different here from there,' according to which all the just are just.

And further on: 'Can justice be varied and mutable? Only the times over which it rules are different: for they are times.'

And further on he gives a fitting example from prosody.

For if various just men were just by different kinds of justice, then they would be equivocally just,8 or justice would relate to just men univocally.9

But the relation is that of analogy, by way of exemplar and antecedent, and thus is subject neither to number nor to time.10

And that is something common to all spiritual and divine perfections, according to the Psalm: "His wisdom is without number" (Ps. 146:5) , as I have noted there.11

"For all wisdom is from the Lord God" (Sir. 1:1).

Hence Avicenna says in his Metaphysics that justice and virtue come from the Giver of Forms, but that bodily characteristics come from the action of the active qualities of the body, which is changeable.

1. But by saying all the above, we do not deny that the virtuous possess habits of virtue: we say rather this, that these (habits) are, as it were, configurations in conformity with justice, and with God Himself from whom they come, and to whom they shape and conform us, according to 2 Cor. 3:18: "We are transformed into that same image, as by the spirit of the Lord "; and in Heb. 1:3 it is said of the first just man, the Son of God, that

he is "the brightness of His glory and the image of His being."

He says, "the brightness of His glory, " and that is what we wish to say.

For the virtues, such as justice and the like are more like gradual acts of conformation than anything imprinted and immanent which has its fixed root in the virtuous man: they are in a continuous state of becoming, like the glow of light in midair, or the image in a mirror.

That is why they are called flowers: "my flowers are the fruit" (Sir. 24:23).

According to Ambrose the virtues are the fruits, 12 and these fruits are the flowers.

In agreement with this is the fact that (as has been stated to the text "My flowers are the fruit") the Son is ever born in the Godhead,13 and also that in Christ himself, as a man, there is no other being than that divine being whereby he is the Son of God. Page 471-476

Notes

1 . Another way of turning the Latin Deus creavit ut essent omnia.

2 . Boethius, The Consolation of Philosophy, trans. V.E. Watts (Harmondsworth, 1969), 97. Reprinted by permission of Penguin Books Ltd.

1. See above, 40.
2. No commentary on Isaiah by Eckhart is preserved; but cf. Latin sermon V,3 (LW IV, 61) (K).
3. Wisd. 7:10 (LW II, 425-29) .

4. (In God): cf. Latin sermon XXX, 1 (LW IV, 276, trans. Clark-Skinner, p. 216) (K).
5. Having merely the same name.
6. As one cause which produces exactly the same effects in individual members of the species.
7. As one thing which produces a similar effect, like the image in a mirror.
8. Comm. on St. john 3:34 (LW III, 33-114).
9. (Pseudo-) Ambrose, Comm. on Gal. 5:22 (K).
10. Comm. on Ecclesiasticus 24: 23 (LW II, 249-50, 257) (K).. Latin sermon XXXV (L W IV, 311).

1. https://smile.amazon.com/Complete-Work-Meister-Eckhart-ebook/dp/B08M3NJH6X/ref=sr_1_2?crid=1EUY582K7KHJZ&keywords=meister+eckhart+complete+works&qid=1653128235&

Carl Jung: Did Christ ever call his disciples to him at a mass meeting? (2022-07-17 04:09)

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It is, unfortunately, only too clear that if the individual is not truly regenerated in spirit, society cannot be either, for society is the sum of individuals in need of redemption

[1]Undiscovered Self

Curiously enough, the Churches too want to avail themselves of mass action in order to cast out the devil with Beelzebub – the very Churches whose care is the salvation of the individual soul.

They too do not appear to have heard anything of the elementary axiom of mass psychology, that the individual becomes morally and spiritually inferior in the mass, and for this reason they do not burden themselves overmuch with their real task of helping the individual to achieve a metanoia, or rebirth of the spirit – deo concedente.

It is, unfortunately, only too clear that if the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of individuals in need of redemption.

I can therefore see it only as a delusion when the Churches try – as they apparently do – to rope the individual into a social organization and reduce him to a condition of diminished responsibility, instead of raising him out of the torpid, mindless mass and making clear to him that he is the one important factor and that the salvation of the world consists in the salvation of the individual soul.

It is true that mass meetings parade such ideas before him and seek to impress them on him by dint of mass suggestion, with the unedifying result that when the intoxication has worn off, the mass man promptly succumbs to another even more obvious and still louder slogan.

His individual relation to God would be an effective shield against these pernicious influences.

Did Christ ever call his disciples to him at a mass meeting?

Did the feeding of the five thousand bring him any followers who did not afterwards cry “Crucify him!” with the rest, when even the rock named Peter showed signs of wavering?

And are not Jesus and Paul prototypes of those who, trusting their inner experience, have gone their own individual ways, disregarding public opinion? Carl Jung, Undiscovered Self, Page 40-41

1. https://www.amazon.com/Undiscovered-Self-Dilemma-Individual-Society/dp/0451217322/ref=sr_1_1?crid=2Q2A128ZB3WRA&dchild=1&keywords=jung+undiscovered+self&qid=160

The key is this : we must be able to let things happen in the psyche. **(2022-07-18 03:57)**

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[1]The Secret of the Golden Flower

What then did these people do in order to achieve the progress that freed them ?

As far as I could see they did nothing (wu wei), but let things happen, for, as Master Lao Tzu teaches in our text, the Light circulates according to its own law, if one does not give up one' s accustomed calling.

The art of letting things happen, action in non-action, letting go of oneself, as taught by Master Eckhart, became a key to me with which I was able to open the door to the "Way."

The key is this : we must be able to let things happen in the psyche.

For us, this becomes a real art of which few people know anything.

Consciousness is forever interfering, helping, correcting, and negating, and never leaving the simple growth of the psychic processes in peace.

It would be a simple enough thing to do, if only simplicity were not the most difficult of all things.

It consists solely in watching objectively the development of any fragment of fantasy.

Nothing could be simpler than this, and yet right here the difficulties begin.

Apparently no fantasy fragment

is at hand-yes there is one, but it is too stupid!

Thousands of good excuses are brought against it: one cannot concentrate on it; it is too boring; what could come out of it ? It is " nothing but, etc..

The conscious raises prolific objections, in fact, it often seems bent Upon blotting out the spontaneous fantasy-activity despite the intention, nay, the firm determination of the individual, to allow the psychic processes to go forward without interference.

In many cases there exists a veritable spasm of the conscious. Carl Jung, Secret of the Golden Flower, Page 90-91

1. https://smile.amazon.com/Secret-Golden-Flower-Chinese-1905-05-15/dp/B00SQCAT8M/ref=sr_1_1?crid=25MXJEC12DUB5&dchild=1&keywords=secret+of+the+golden+flower+carl+

Chapter 3 A tower, as is a dungeon, is also an image of the self, especially when one's fear of the self predominates. (2022-07-19 02:19)

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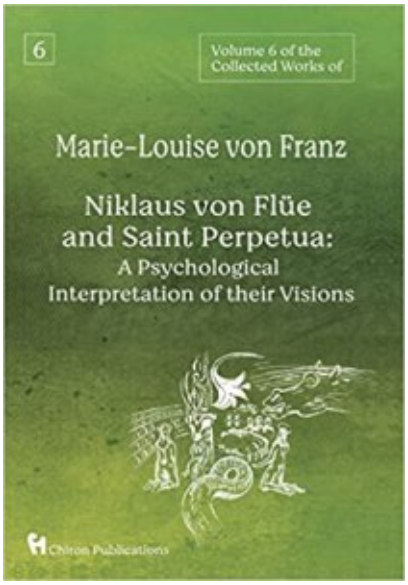
6
Volume 6 of the Collected Works of
Marie-Louise von Franz
Niklaus von Flüe and Saint Perpetua:
A Psychological Interpretation of their Visions
Chiron Publications

[1]Marie-Louise von Franz: Niklaus Von Flüe And Saint Perpetua: A Psychological Interpretation of Their Visions

The Vision of the Tower

As a boy, Klaus was very pious and, from a psychological standpoint, extremely introverted. He often stole away from his friends and looked for a secluded place where he could pray.

((As he got older:’ says Woelflin,1 "he performed more and more good deeds and, while still a minor, he hardened his body by fasting every Friday and soon increased this to four days of fasting a week.

He fasted secretly for forty days each Lent by eating only a little bread and some dried pears each day:’

When reproached for being too hard on himself, Klaus answered, "It is according to God’s will:’2

This deep introversion seems to be in accordance with the tendencies of Klaus’s own unconscious for, as is reported in anothervision which he had at the age of sixteen, a friend, Erni an der Halden, 3 says that Brother Klaus confided in him that when he was sixteen, he saw a beautiful, high tower standing where his little

hermitage and chapel now stand, which is why he decided at a very young age to lead "a solitary life, which is what he did:’4

As M.-B. Lavaud5 points out, the tower is a symbol of God.6

Perhaps it is also an image for the role Klaus was to have for his people, namely, as a tower which defends and unifies them. 7

33 Lavaud goes on to remind us of the parable from St. Luke:8 "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also; he cannot be my disciple:’

And later, "Whosoever does not bear his cross, and come after me, cannot be my disciple.

For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?"

Here, the tower has to do with forsaking "all that he hath”9 and with the necessity of ending the unconscious participation mystique of family relationships.

This is not only the precondition of living a Christian life but is also a precondition of the individuation process.

The tower, moreover, is generally an allegory for the Church10 or the Virgin Mary11 and

is, therefore, a feminine, maternal symbol.

Perhaps it is pertinent to mention here that a brother of Klaus's mother, Matthias Hattinger von Wolfenschiessen, was a so-called Waldsbruder12 (hermit) who lived in a tower similar to the one Klaus later built for himself.

(The mother's brother is often a personification of the mother's animus, her inner attitude, making it possible to imagine that his mother's side of the family had an influence on Brother Klaus.)13

34 Psychologically speaking, the negative aspect of a tower often means being trapped in introverted defence mechanisms that make one feel cut off and isolated.

A tower, as is a dungeon, is also an image of the self, especially when one's fear of the self predominates.14

Seen positively, the tower is the motherly temenos, the holy realm, under whose protection the process of individuation can unfold.

Precisely in those fateful years of puberty when a drive towards the outer world awakens, the unconscious keeps Brother Klaus focused on this image of extreme limitation of the self which, however, is simultaneously an image of the goal of the "towering" personality he was to become.

35 Relatively late in life, when he was around thirty years old, Brother Klaus married Dorothea Wiss15 who came from a respectable family.

They had ten children 16 and lived together for a good twenty years.

He also held several positions within his community17 but he turned down the offer to become mayor.18

He took part in various expeditions of war, as a standard-bearer and later as a captain, though without deriving any pleasure from them.19

Towards the middle of his life, or shortly thereafter, he began to suffer from states of depression and inner restlessness,20 and it was during this time that he had most of the visions we know of. Marie-Louise von Franz, NIKLAUS VON FLUE AND SAINT PERPETUA, Page 23-25

1. https://smile.amazon.com/Collected-Works-Marie-Louise-Franz-Interpretation/dp/1685030300/ref=sr_1_3?crid

=2RSJAOO2JLBK9&keywords=marie+louise+von+franz+collected

What I tell you is true: I call the Truth as a witness and offer my soul as pledge.
(2022-07-20 04:14)

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[1]Meister Eckart - The Complete Mystical Works

SERMON EIGHT (Pf 8, Q 2, QT 2)

INTRAVIT JESUS IN QUODDAM CASTELLUM

ET MU LIER QUAEDAM EXCEPIT I LLUM ETC. (Luke 10:38)

I have first quoted this saying in Latin; it is written in the Gospel, and in German it means," Our Lord Jesus Christ went up into a citadel and was received by a virgin1 who was a wife."2

Now mark this word carefully.

It must of necessity be a virgin, the person by whom Jesus was received.

'Virgin' is as much as to say a person who is void of alien images, as empty as he was when he did not exist.3

Now the question may be asked, how a man who has been born and has reached the age of rational understanding can be as empty of all images as he was when he was not; for he knows many things, all of which are images: so how can he be empty of them?

Note the explanation which I shall give you.

If I were possessed of sufficient understanding so as to comprehend within my own mind all the images ever conceived by all men, as well as those that exist in God Himself- if I had these without attachment, whether in doing or in leaving undone, without before and after but rather standing free in this present

Now ready to receive God's most beloved will and to do it continually, then in truth I would be a virgin, untrammeled

by any images, just as I was when I was not.

And yet I say that being a virgin by no means deprives a man of works that he has done he yet remains virgin free, offering no hindrance to the highest Truth, even as Jesus is empty and free and virginal in himself.

Since according to the masters union comes only by the joining of like to like, therefore that man must be a maiden, a virgin, who would receive the virgin Jesus.

Now attend and follow me closely.

If a man were to be ever virginal, he would bear no fruit.

If he is to be fruitful, he must be a wife.

'Wife' is the noblest title one can bestow on the soul - far nobler than 'virgin.'

For a man to receive God within him is good, and in receiving he is virgin.

But for God to be fruitful in him is better, for only the fruitfulness of the gift is the thanks

rendered for that gift, and herein the spirit is a wife, whose gratitude is fecundity, bearing Jesus again in God's paternal heart.

Many good gifts, received in virginity, are not reborn back into God in wifely fruitfulness and with praise and thanks.

Such gifts perish and all comes to naught, and a man is no more blessed or the better for them. In this case his virginity is useless because to that virginity he does not add the perfect fruitfulness of a wife.

Therein lies the mischief.

Hence, I have said, "Jesus went up into a citadel and was received by a virgin who was a wife."

It must be thus, as I have shown you.

Married folk bring forth little more than one fruit in a year.

But it is other wedded folk that I have in mind now: all those who are bound with attachment to prayer, fasting, vigils, and all kinds of outward discipline and mortification.

All attachment to any work that involves the loss of freedom to wait on God in the here and now, and to

follow Him alone in the light wherein He would show you what to do and what not to do, every moment freely and anew, as if you had nothing else and neither would nor could do otherwise - any such attachment or set practice which repeatedly denies you this freedom, I call a year; for your soul will bear no fruit till it has done this work to which you are possessively attached, and you too will have no trust in God or in yourself before you have done the work you embraced with attachment, for otherwise you will have no peace.

Thus, you will bring forth no fruit till your work is done.

That is what I call 'a year, 'and the fruit of it is paltry because it springs from attachment to the task and not from freedom. These, then, I call 'wedded folk,' for they are bound by attachment.

They bring forth little fruit, and paltry at that, as I have said.

A virgin who is a wife is free and unfettered by attachment; she is always as near to God as to herself.

She brings forth many and big fruits, for they are neither more nor less than God Himself.

This fruit and this birth that virgin bears who is a wife, bringing forth daily a hundred and a thousandfold!

Numberless indeed are her labors begotten of the most noble ground or, to speak more truly, of the very ground where the Father ever begets His eternal Word: - it is thence she

becomes fruitful and shares in the procreation.

For Jesus, the light and splendor of the eternal heart (as St. Paul says [Heb. 1:3] , h e i s the glory and splendor of the Father's heart and illumines the Father's heart with power), this same Jesus is made one with her and she with him; she is radiant and shining with him in one single unity, as one pure brilliant light in the paternal heart.

Elsewhere I have declared that there is a power in the soul4 which touches neither time nor flesh, flowing from the spirit, remaining in the spirit, altogether spiritual.

In this power, God is ever verdant and flowering in all the joy and all the glory that He is in Himself.

There is such heartfelt delight, such inconceivably deep joy as none can fully tell of, for in this power the eternal Father is ever His eternal Son without pause, in such wise that this power jointly begets the Father's Son and itself, this self-same Son, in the sole power of the Father.

Suppose a man owned a whole kingdom or all the goods of this world; then suppose he gave it up purely for God's sake, and

became one of the poorest of the poor who ever lived on earth, and that God then gave him as much suffering as He ever imposed on any man, and that he bore all this to his dying day, and that God then gave him one fleeting glimpse of how He is in this power – that man's joy would be so great that all this suffering and poverty would still be insignificant.

Yea, though God were never to vouchsafe him any further taste of heaven than this, he would yet be all too richly rewarded for all that he had ever endured, for God is in this power as in the eternal Now.

If a man's spirit were always united with God in this power, he would not age.

For the Now in which God made the first man and the Now in which the last man shall cease to be, and the Now I speak in, all are the same in God and there is but one Now.

Observe, this man dwells in one light with God, having no suffering and no sequence of time, but one equal eternity.

This man is bereft of wonderment and all things are in him in their essence.

Therefore, nothing new comes to him from future things nor any accident, for he dwells in the Now, ever new and without intermission.

Such is the divine sovereignty dwelling in this power.

There is another power,5 immaterial too, flowing from the spirit, remaining in the spirit, altogether spiritual.

In this power God is fiery, aglow with all His riches, with all His sweetness and all His bliss.

Truly, in this power there is such great joy, such vast unmeasured bliss that none can tell of it or reveal it fully.

Yet I declare that if ever there were a single man who in intellectual vision and in truth should glimpse for a moment the bliss and the joy therein, then all his sufferings and all God intended that he should suffer would be a trifle, a mere nothing to him - in fact I declare it would be pure joy and comfort to him.

If you would know for certain whether your suffering is your own or God's then you can know by this: If you suffer for yourself, in whatever way, that suffering hurts and is hard to bear.

But if you suffer for God and God alone, your suffering does not hurt and is not hard to bear, for God bears the load.

In very truth, if there were a man willing to suffer purely for God's sake and for God alone, then although he were suddenly called upon to bear all the suffering that all men have ever endured, the collective sufferings of all the world, it would not hurt him or bear him down, for God would bear the burden.

If they put a hundredweight burden on my neck and another were to bear it on my neck, I would as willingly bear a hundred pounds as one, for it would not burden me or cause me pain.

In brief, whatever a man suffers for God and God alone, He makes light and pleasant.

As I said in the beginning, in the opening words of this sermon, 'Jesus went up into a citadel and was received by a virgin who was a wife.'

Why?

It had to be so, that she was a virgin and a wife.

Now I have told you that Jesus was received, but I have not yet told you what the citadel is, as I shall now proceed to do.

I have sometimes said that there is a power in the soul which alone is free.

Sometimes I have called it the guardian of the spirit, sometimes

I have called it a light of the spirit, sometimes I have said that it is a little spark.6

But now I say that it is neither this nor that; and yet it is a something that is more exalted over 'this' and 'that' than are the heavens above the earth.

So now I shall name it in nobler fashion than I ever did before, and yet it disowns the nobler name and mode, for it transcends them.

It is free of all names and void of all forms, entirely exempt and free, as God is exempt

and free in Himself.

It is as completely one and simple as God is one and simple, so that no man can in any way glimpse it.

This same power of which I have spoken, wherein God ever blooms and is verdant in all His Godhead, and the spirit in God, in this same power God ever bears His only begotten Son as truly as in Himself, for verily He dwells in this power, and

the spirit gives birth with the Father to the same only begotten Son, and to itself as the selfsame Son, and is itself the selfsame Son in this light, and is the Truth.

If you could know with my heart, you would understand, for it is true, and Truth itself declares it.

Now pay attention!

So, one and simple is this citadel in the soul, elevated above all modes, of which I speak and which I mean, that that noble power I mentioned is not worthy even for an instant to

cast a single glance into this citadel; nor is that other power I spoke of, in which God burns and glows with all His riches and all His joy, able to cast a single glance inside; so truly one and simple is this citadel, so mode- and power-transcending is this solitary One, that neither power nor mode can gaze into it, nor even God Himself!

In very truth and as God lives!

God Himself never looks in there for one instant, insofar as He exists in modes and in the properties of His persons.

This should be well noted: this One Alone lacks all mode and property.

And therefore, for God to see inside it would cost Him all His divine names and personal properties: all these He must leave outside, should He ever look in there.

But only insofar as He is one and indivisible, without mode or properties, (can He do this):7 in that sense He is neither Father, Son, nor Holy Ghost, and yet is a Something which is neither this nor that.

See, as He is thus one and simple, so He can enter that One that

I here call the citadel of the soul, but in no other mode can He get in: only thus does He enter and dwell therein.

In this part the soul is the same as God and not otherwise.

What I tell you is true: I call the Truth as a witness and offer my soul as pledge.

That we may be such a citadel to which Jesus may ascend and be received to abide eternally in us in such wise as I have said, may God help us to this!

Amen. Meister Eckhart, The Complete Works, Page 77-81

Notes

1. Eckhart's rendering is very free here: the Latin says nothing about a virgin!

2. The play on the two meanings of enpfangen, 'received' and 'conceived,' cannot be rendered into English.

3. When he was a (Platonic) idea in God.

4. The higher intellect: cf. Sermon 1, note 8.

5. The will. The Franciscans gave the will supremacy, the Dominicans (and therefore Eckhart) the intellect.

6. See Introduction, Note A: Synteresis, p. 22

7. Supplied (after Miss Evans) to complete the sense.

1. https://smile.amazon.com/Complete-Mystical-Works-Meister-Eckhart/dp/0824525175/ref=sr_1_2?crid=1WWOMS3UE921H&keywords=meister+eckhart&qid=1652084410&sprefix=mei

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A Woman's Way: A Conversation with Marie-Louise von Franz (2022-07-21 03:44)

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[1]A woman’s way A Conversation with Marie-Louise von Franz

A Woman’s Way: A Conversation with Marie-Louise von Franz

The 74-year-old Mane-Louise von Franz is internationally recognized as one of the most loving and creative voices of analytical psychology.

In this wide-ranging conversation with Donna Spencer and our editor, Ernest Rossi, Marie-Louise begins with a few highlights of the significance of Nietzsche’s Zarathustra for an understanding of the current evolution of human consciousness.

helps us focus on the function of feeling as a guide through the maze of political and professional ideologies that can distort an individual’s insight and ever unique way.

Ernest Rossi (PP): What is the meaning of Nietzsche’s Zarathustra for Jung and modern consciousness?

Marie-Louise von Franz: I think it goes right to the heart of the problem of modern times because Nietzsche, as a parson’s son, fell out of the Christian tradition.

He fell headlong into Germanic paganism and Zarathustra, who is really Wotan, as Jung shows.

It illustrates the psychological prehistory of the whole madness of the Second World

War.

That madness is still coming on because, you see, when the Self or the divine image is not recognized, then people fall into a secret inflation.

Nietzsche is the prototype of modern man having an inflation because of not believing any more.

It is the madness of not only Europe but also China and America.

When people do away with religious tradition, they fall into the Superman fantasy.

PP By the “Superman fantasy” do you mean that man himself, his conscious ego, can find an answer to all problems?

Marie-Louise: Yes. Jung’s seminar on Zarathustra goes through the intricacies of that process and demonstrates the distortion of feeling that takes place in modern consciousness.

It is very tricky!

What Nietzsche says is 75 percent true.

You read along and nod your head and say, “That’s true!”

Then suddenly, “Wheeee!’l-there comes a wrong, crazy turn in it-and then it goes on and

is right again.

That pattern is typical for all modern ideologies.

If you take Marxist ideology or Khoumeni’s preaching, or whatever, generally it is the truth with a wrong twist in it.

It catches the masses because it seems true and people overlook the wrong twist.

PP What is that wrong twist?

Marie-Louise: That wrong twist is often on the feeling-ethical level.

Nietzsche falls into exaggerating the wrong sentimentality by putting something which

belongs inside on the outside.

For instance, Nietzsche says in Zarathustra, “If you go to the woman, take the whip

with you.”

That is completely true for the inner life. A man should whip his anima.

That means, he should be able to criticize his anima when it is appropriate to do so. Nietzsche, however, projected this impulse onto the real, outer woman; then it becomes a devilish, sadistic act.

In this way Nietzsche suddenly slips off and takes the outside as if it were inside, and vice versa, and tries to make a truth of it.

You could say that all dishonest journalism, ideologies, and mass movements operate in this manner.

PP They present a certain number of truths-they suck you in-but, then, with a wrong twist of feeling, they betray the human condition.

Marie-Louise: Yes.

Donna Spencer: Would you say then that Americans who gravitate toward fundamentalist "quick cure" religions may be afraid of their feelings of depression.

That is, they cannot tolerate the negative feelings and the experience of not knowing?

Marie-Louise: Yes. The current financial crash of the dollar expresses a depression.

The crash in the stock market means that the libido has gone out of the money-making arena where the joy of life is sought in outward success.

The libido has dissipated and then there is a depression.

America should see the depression outside and inside instead of trying to get out of it quickly.

Donna: We need to develop the ability to not know and to tolerate depression?

Marie-Louise: It is the ability to stand quietly in darkness and wait for something

autonomous, to wait for the unconscious psyche to manifest-instead of playing tricks with the ego.

Donna: Is that what false religion does?

It finds only the good God and fails to deal with integrating the dark side of God?

Marie-Louise: Yes, but that is really a human tendency which we all share.

Clients in psychotherapy come to get rid of their depression as quickly as possible.

But Jung took them by their necks and dumped them into their depression, saying in essence, "You must get through it, not above and away from it."

Naturally what the individual tries to deny or escape is mirrored in what whole nations

try to deny or escape.

Hitler promised a quick, cheap outer solution by scapegoating the Jews.

He said, “The Jews are evil-get rid of them and then everything will be okay.”

Unfortunately, the Germans fell for such distorted thinking.

That psychology was anticipated in Nietzsche.

DEPRESSION CONFLICT AND CONSCIOUSNESS

Donna: Do you see that same trend in women’s consciousness?

In the attempt to avoid the depression, the dark side of feeling-and to be “liberated” they

try to deny feeling altogether, just like men do?

Marie-Louise: Yes. I think this issue is the same for both men and women.

It is a question of being honest or dishonest emotionally.

In families, there is a danger of becoming dishonest.

In mass movements, there is dishonesty. In ideologies, there is dishonesty.

War we need is honesty!

Donna: What is honesty?

Marie-Louise: It is a problem of feeling-to have the right feeling and not follow the road of bad taste.

In the Zarathustra seminar Jung points out how Nietzsche suddenly slips off into phrases of bad taste that document the beginning of his schizophrenia.

PP: What is the message in all this?

Marie-Louise: To follow the inner truth even if everybody deserts you and calls you crazy.

Donna: That was Joseph Campbell’s message also: Follow your heart, go for the bliss, be true to that which draws you from within yourself.

Marie-Louise: On occasion I have deceived myself in my life.

When I reflected after the events, however, I would always recall that I had an uneasy feeling from the beginning.

It is very difficult sometimes to listen to those uneasy feelings.

When everything looks all right on the surface, we do not want to see inner conflicts if we can avoid them.

PP Facing our conflicts honestly is the beginning of personal development.

Marie-Louise: Yes. People do not want to face the depression and therefore they

avoid facing the conflict.

When things are good, they want them to be 100 percent good, and they want them to stay that way forever.

The uneasy signs of decay are ignored, and then they jump at any bit of illusion.

It is natural, but we all must fight this inclination and try to look inside more clearly.

Donna: Can dreams bring us to an earlier awareness of conflict?

Marie-Louise: Yes. That is why people often ignore their dreams after analysis.

They brush off the conflict in the dream saying, “Oh, that’s not important-it’s just due to the fact that I went to bed late.”

Donna: Are you saying that after completing analysis, some people begin to rationalize their dreams?

Marie-Louise: Yes, because the dream contains contents they do not like.

They do not really want to know.

Donna: Does one get wiser in utilizing dreams as one gets older?

Marie-Louise: When one gets older, if one is reasonable, one sees that soon one will have to leave the world, and therefore one should clarify what is eternal and what is passing.

I feel now very often that such-and-such is no longer important, because I will not be here in a few years. The aging process helps one to select what is important.

Donna: Are you saying that as we get older, we are better able to sort out the things that are important to the Self as different from the things important to the ego?

Marie-Louise: Yes! We are able to do the right kind of sorting.

PP What is that sorting process like for you today?

What is important to you in relation to your own development?

Marie-Louise: Well, it is difficult to say.

I can only say that in my life, when I followed my feeling against everybody else's opinion and advice, it turned out to be right.

FEELING AND UNITING THE OPPOSITES

PP: Is it possible to contrast the essay you wrote on "The Passion of Perpetua," which he dealt with the archetypal basis of consciousness at the beginning of Christianity, with Nietzsche's "Zarathustra," which seemed to signal the end of Christianity?

Do you see a relationship between these two?

Are they marking a beginning and an end of the Christian era?

Marie-Louise: Yes, certainly.

Each one belongs to its time and testifies for its time.

For instance, to be Christian at the time of Perpetua would mean to be one-sidedly spiritual and one-sidedly fighting for the good-waving up the flag for the good, even up to death.

It was right at the time. Nowadays it would be meaningless.

There were people who stood up against gassing the Jews, and they were gassed with the others and forgotten.

Their actions appeared to have had no effect.

PP Then what would you say is the proper attitude for our time?

Marie-Louise: It is a much more difficult attitude, because we must unite the opposites instead of fighting for one or the other.

PP: How would that work out in reality?

How would we unite the opposites?

Marie-Louise: Never exaggerate. Even if you fight evil, do not go too far.

Do not exaggerate virtue.

When a person comes and wants you to give him 20 francs, then give him five francs-after having investigated if he uses it well.

And if he doesn't use it well, give him nothing.

The Christian attitude would be, "If the beggar comes, I'll give him 20 francs."

We must be much more differentiated and watch that our virtue does not have a negative side-effect.

We must also look and see if maybe our sins have a positive side-effect [laughs heartily]-

which they sometimes have!

Donna: In Answer to Job, Jung was far ahead of his time in advocating that we integrate the good with the evil.

more of a direct arrow pointing to where the balance might be?

Marie-Louise: [Sighs] Yes.

Marie-Louise: Yes!

Donna: And much of the discussions in the field of quantum physics describes how polarities are two sides of the same whole.

Is that about this same process -and the task of our time?

Mane-Louise: Yes, yes. Only in physics, the issue is morally neutral.

It is called “thinking in paradoxes,” or the “paradoxically complementary opposites”

[e.g., the wave-particle paradox].

In psychology, however, the issue becomes a moral conflict.

That makes it much more difficult.

It is easy to steal something and say, “It is good for the rich people to lose some of their money.”

But it becomes a moral conflict, and you cannot do that.

Donna: Is that why you say that we must stay in touch with our feelings and not simply with our opinions or attitudes?

We must feel the moral issue?

Marie-Louise: Yes, exactly! You feel it.

PP So, then, feeling becomes the key to much of our development of modern

consciousness!

Are you saying that we cannot trust our rational thinking and that we must trust our feelings more?

Would you say that our feelings are.

Donna: Haven't you said in your writings that women have a unique obligation to follow feelings?

Marie-Louise: Well, that follows naturally.

Women do not use their possibilities enough.

We had an old maid who was a feeling type.

She was Catholic and she walked right up to a group of marching Nazis, who had interrupted a Catholic procession.

She went directly up to some of them and said, "You must not do this."

She said it in such a friendly but such a firm way that they apologized and went away.

They were so caught by surprise that somebody had stood up for the feeling without using aggression.

She was not against them or anything.

She was just true to her own inner feelings.

Donna: And yet, so many women today try to be strong by denying their feelings instead of trusting them.

Isn't that so?

Marie-Louise: Yes. And that is unhealthy for them.

They do harm to themselves.

Donna: In America it seems as though professional women are given freedom and equality if they promise not to be emotional.

They must become intellectual.

Marie-Louise: And yet it is right for women to be emotional.

Donna: Would you say that it is through our emotions, our feelings, that women know?

Marie-Louise: Yes, and yet women must not slip off and get caught by emotion.

The place of balance is when you can display your emotion quietly, with a strong accent, but not exaggerating it.

PP It occurs to me that what we need to do is to learn to create a safe temenos in which our feelings can be expressed-a safe personal relationship; a safe group in which we can express

feeling, understanding, and confidence.

Would you agree?

Marie-Louise: Yes! It is absolutely important to establish friendships and the right marriage or contacts.

You cannot live alone.

People who live without the right contacts dream often that they are frozen in ice and snow.

They dream snow dreams.

One needs a certain human warmth.

Donna: Would you say that human warmth-if it is respectful of one's own unique individuality and is not merely a projection-nurtures our growth and our ability to trust ourselves and our own inner feelings?

Marie-Louise: Yes, when it is the true feeling and not a projection.

NOT KNOWING IN ANALYSIS

PP: Do you feel that analysis can help to facilitate this process?

Do you still have faith in analysis? Or does analysis itself have to change?

Marie-Louise:

I still have faith in analysis how I practice it.

But I don't know how many colleagues practice it in the same way.

Some do, certainly, but not all of them.

PP Could you say something about the way you practice analysis?

Marie-Louise: To have no rules at all.

To be present with your genuine personality and have no technique and no clinical program to super impose nothing.

Permit the unconscious to take the lead!

Take a lot of trouble to understand the dreams instead of flippantly dismissing them.

Teach the patient by your own actions to trust his or her unconscious.

PP: So you are de-emphasizing technique and clinical concerns and focusing on trusting the unconscious.

Marie-Louise: I question the defense mechanisms of analysts who do not trust

themselves to meet the patient directly.

Such analysts feel inadequate, or their feeling fails, or they do not like the patient enough.

Then they put up all sorts of theoretical defenses.

PP: They use rationalistic, theoretical ideas to replace being in touch with feeling?

Marie-Louise: Yes, because it is very difficult to meet the patient naked.

PP So the therapist must be naked!

Marie-Louise: [Laughing] Yes. Jung said: “You can struggle as much as you

like, but you always end up in the same bathtub in the end.”

That is why people are frightened.

Donna: Would you say that many times we unwittingly use our professional role of “therapist” as a cover?

Marie-Louise: Yes, that is what I call defense mechanisms: pretending to know instead of admitting, as Jung sometimes admitted in my analysis with him, “I don’t know what that dream means,” or “I don’t know how we should proceed.” Jung said to me, “I am

with you in the dark-I don’t know anything. Let’s just wait for the next dream.”

Donna: So as a therapist you are modeling a process of “not knowing” and trusting the unconscious to lead the way through the darkness?

Marie-Louise: You are willing to not know, and to not be in the role of the one who knows.

The difficulty is that the patient always tries to maneuver the therapist into the role of the one who knows.

PP That is the primitive transference that Freud talked about: we look for the great mother or father.

Marie-Louise: The patient wants the therapist to make the “trick” as quickly and as cheaply as possible.

The patient says to me: “I have been working with you now for half a year and I am

still depressed.

You ought to have removed that!”

Then I say: “If you continue to lie to yourself, you will be depressed for another ten years!”

PP The therapist should admit his lack of knowledge and potency at times.

Marie-Louise: The therapist must be a friend who shares the trouble but does not pretend to take the lead.

Donna: Another human being?

Marie-Louise: Yes, another human being who sits in the same soup, and takes on the conflict, and tries to discover what the unconscious is leading out of itself.

Whatever leads out of the unconscious.

Donna: Come take a bath with me!

Marie-Louise: [Laughs]

Donna: Do you think that children can come to terms with conflict earlier than in your generation or ours?

Does the individuation process begin earlier for today’s children, since they learn to verbalize their conflicts earlier?

Do they have to wait until they have lived half their lives to see the light?

Marie-Louise: As far as I see, it is individually different.

When the situation is very difficult, then the individuation process begins earlier.

But it is a symptom of being in very bad conditions.

As soon as happy conditions prevail, individuation begins later.

It is not necessarily an advantage to begin individuation early.

It may be out of despair, out of necessity.

When assaulted by outer difficulties-for instance, being raised in poverty-children grow up more quickly.

They are already adults at 10 years old.

Donna: Would you say that when life is not friendly to us and brings us conflict, something from inside us comes forth to lead us?

Marie-Louise: Yes, and we grow up more quickly.

Nature makes an effort to overcome the problem.

Donna: What do you think of the trend in this “pop” psychology in childrearing to produce perfect little children, in perfect little families, living perfectly plastic lives of normalcy?

Marie-Louise: That is sentimental nonsense.

Anyone who is halfway intelligent sees through such an illusion. That is denying feeling.

It does not make me feel good; it makes me feel sick.

PP So following conventions-even good conventions-is not the answer.

Marie-Louise: No, except for extreme weaklings-they need conventions.

SPIRITS, SOUL, P SYCHE

PP: Could you say something about your understanding of soul?

Marie-Louise: That is really difficult to do, because the word is laden with historical tradition.

Christianity deals first with soul-anima-and that complicates things.

I prefer to use the word psyche because it is less laden, and because it deals with what is alive within in contrast to what is alive outside-that is, soul.

The man has a yin soul, as the Chinese say, and that would be anima; and woman has a yang soul and that is what we call animus.

PP So are you saying that “soul” is an old-fashioned term that is more heavily laden with the idea of spirit and Christian tradition?

Marie-Louise: Yes-and with the idea of “saving your soul.”

PP Soul connotes “something outside the Self’-whereas you use the word psyche to emphasize “inner processes.”

Marie-Louise: I define psyche as being the life process as experienced from within.

Donna: And psyche means mind and body.

Marie-Louise: Within the psyche there is a certain polarity between more physical and more mental processes.

What we experience is the psyche-and all that is in between mind and body feelings,

emotions, judgments, fantasies.

PP These are all processes that mediate mind-body?

Marie-Louise: Yes.

When the situation is very difficult, then the individuation begins earlier.

It is a symptom of being in very bad conditions, not necessarily an advantage.

NUMINOSUM AR CHETYPE AND LAUGHTER

PP: Where does the numinosum occur in relation to what we are discussing?

Marie-Louise: The numinosum is a thunderclap experience.

A strong emotional accent arises autonomously within us.

Donna: The “aha!”?

Marie-Louise: No! The “aha!” is an experience of realization.

The experience of the numinosum is to stand in awe when you feel you have to bend down and submit to something which is infinitely bigger than yourself.

You feel bad to have spoken and you have to shut up!

You are shut up by the numinosum!

PP How does the numinosum work for modern consciousness?

How would you define a God who speaks through the numinosum today?

Marie-Louise: The numinosum is an antique form.

It is naturally different from the Christian, because for the Christian it must be good, shiny, luminous.

But for us, the true numinosum is just as well dark, frightening, shocking, evil.

PP Its powers are beyond our ego control-what Jung would call archetypal processes.

Marie-Louise: Archetypal processes are generally numinous.

As soon as you feel them, you know “I’ll never forget them.”

Donna: You feel them in your being within, not just with your mind.

Marie-Louise: Yes.

PP Today, without so much overriding dogma, do you think the numinosum can evoke new patterns of consciousness?

Marie-Louise: Yes. The difficulty is that people feel elated by the numinosum.

They feel they are “elected” because they are having the numinosum experience, and they fly off in an inflation.

Marie-Louise: Yes.

PP How do we deal with that inflation?

PP: Would you say that a numinous experience always comes as a corrective for a false ego attitude?

Marie-Louise: No. It comes completely irrationally.

It comes when you are okay, and even when you are wrong.

It comes when it wants to come.

PP Is it always a message to us?

Marie-Louise: Yes. I think it is.

PP That is the art-to find out what that message is.

Marie-Louise: Yes. It can take years until one has found the message.

PP The numinosum spoke often in the lives of saints but, unfortunately, their message got pressed into the dogma of the Church.

Marie-Louise: You cannot deal with an inflation; you can only know it, or you fall into the mud at the next corner [laughs].

PP So nature cures the inflation for us by dumping us in the mud!

Donna: Our ability to laugh is one of our safeguards.

As we go through life we sometimes get a big, inflated feeling about something that usually will trip us up.

We had better be able to laugh at ourselves!

Humor can save us.

Marie-Louise: When a person can still laugh about himself, then he is not completely

inflated.

For instance, Hitler could never laugh about himself.

Donna: Sometimes patients become so serious, repentant, and “born again”- they seem to become too serious and unable to laugh at themselves.

Marie-Louise: Yes. Also, some people try to laugh in a way that is negative laughing- they crack a joke in order to get rid of the conflict.

Donna: We just visited with Gerhard and Hella Adler in London.

They were upset with the idea that today, some Jungians think of the numinosum as a

“dirty word” and want to drop it and deal only with clinical issues in therapy.

Have you found this to be so?

Marie-Louise: Yes, naturally, because the numinosum, as I have tried to say, makes you modest, since it shuts you up.

Many of these psychotherapists want to do the trick themselves.

They want to be the great person who does the healing trick.

PP So we have to get that mantle of “the healer” off ourselves and give it back to the client.

Marie-Louise: The true healers know that God heals; it is not their own power.

The second-rate healer says, “Look, I have a little power-watch me-follow my prescriptions and you will be well.”

PP The path for analysts has to be one of continuing humility and openness.

Marie-Louise: Yes, and the Socratic way of learning: We know nothing; we are

surrounded by mysteries.

Human fate is not obvious.

You can look at some diagnosis and say that a patient obviously has a mother complex or is a feeling type, but those are only generalities which give you a little light.

I always think that the fate of that man or woman is a mystery to me which we have to

discover together.

PP That fate is quite beyond all conventional psychiatric labels.

Marie-Louise: Yes.

PP That is what many professionals have forgotten-to seek the mystery behind the apparently scientific label.

So we must be sensitive to the numinosum as an expression of the mystery of everyday life.

As you said once, ours is an evolutionary psychology; we are always looking for what is the new.

Marie-Louise: The creative view! We believe in the creativity of nature.

We believe in the creativity of the psychic background of the human condition.

PP That is our first principle, you might say-looking for the new and facilitating it.

Marie-Louise: Yes, we need to remain alert for the creative process.

Donna: How do you see this creative process occurring in society as a whole, since many people never enter analysis?

How do people grow when they are never exposed to therapy?

Marie-Louise: Being truthful to one's feeling and meeting the numinosum is something that happens to everybody outside and inside of analysis.

RELIGIOUS SYMBOLS AND BODY LANGUAGE

Donna: Would you say that as people become disenchanted with the external religious symbols and, as has happened this year in America, the leaders of the fundamentalists groups collapse into "sin'ythat people are forced to look again within themselves for the religious symbol and stop projecting it outside?

Marie-Louise: Yes. However, I would look at every single case individually.

There are some people who still have the old faith genuinely, and there are others who use it to cover up their despair.

There are those who are quite genuine in their beliefs, and those who have a phony faith.

Donna: You are saying that those with genuine faith in their religion are still individuating in a healthy sense?

Marie-Louise: Yes, it is right for them if they are genuine.

Donna: And yet, some of us cannot believe, even if we want to.

Marie-Louise: Yes. I wanted to be confirmed because my parents wanted Confirmation, and I agreed to it.

I did not want to take it lightly, so I made a terrific effort to believe what the parson explained; and, yet, I couldn't understand it.

So one day he said to me, "Let's pray."

We got up to pray and when he began the "Our Father," I had this sudden upset and I began vomiting.

The parson had to stop the prayer and take me to the washroom and wash me up.

It was a terrible experience.

Then I thought, "My body has just spoken-I don't want that; I cannot swallow that."

Donna: I had a similar experience at my First Holy Communion.

I could not swallow the host-the communion wafer. I felt so bad, so guilty.

Marie-Louise: [Laughs] Yes. The body is sometimes more truthful!

Donna: Yet when we are young, it is so confusing to sort these messages from the body when society is telling us to believe something different.

I would go to my grandmother, who didn't believe and was the "sinner" of the family. She would give me orange juice to wash the communion down with.

Then I would have to confess.

Marie-Louise: [Laughing] Wash it down with orange juice!

That should have taught you that something was wrong.

Donna: We need to learn to listen to the body.

The body does tell us, especially in personal relationships.

Marie-Louise: Yes.

PP In your experience, what does the body tell women about men?

Marie-Louise: When you don't get "turned on" you have to think, why?

Certainly when a man gets impotent, it is very clearly his body talking.

I have told many men, “Your penis is more intelligent than you are!” [Everyone

laughs heartily.]

Donna: The body also speaks to women in giving birth. It can be a glorious happening

or a disaster.

Marie-Louise: Yes, yes!

PP: How do you feel about the fact that you missed having children yourself?

Would you like to comment on that?

Marie-Louise: Yes. I could not have had children because my health was very,

very precarious all my life.

When I was young, I would have liked to marry and have children, yet I know now in

retrospect that it would have probably killed me.

So I can see that although I wanted children, it was not my destiny.

Donna: When I was young, I never thought I wanted children, particularly during those years when I was a nun.

Yet, life happened and I found myself surprised by the joy of being pregnant and having babies.

Is the answer that we must stay open to a deeper knowledge of our Self, our destiny, which may be different than what the ego wants?

Marie-Louise: Yes, we must listen to our bodies.

Donna: With today’s technological advances, many women make their decision regarding children on the basis of available birth control or abortion instead of doing that inner search.

Marie-Louise: Each is an individual case.

Every woman should listen within and she will know whether to have a child, even if illegitimately, or whether for her the answer is not to have this child.

PP: How do you feel about the issue of family planning and elective abortion in

particular?

Marie-Louise: Once again, it is an individual matter.

One woman could err in not having an abortion when her individual situation says she should.

Another woman could err by having a child when she should not.

One must stay close to feeling to know what one should do in this matter of having or not

having children.

Donna: The psyche is really that working together of mind and body.

We need to listen more closely to those feelings that come to us through our bodies.

Marie-Louise: Be true to your feelings in spite of what everyone else tells you to do.

Donna: As a woman, I experience the oneness of mind and body, spirit and matter.

I feel a spiritual movement in my body.

Even the most everyday experience of making love is truly spiritual at the same time it is physical.

The separation is not real. It is as spiritual as it is clearly physical.

Marie-Louise: Yes. I am bugged by the way some people misuse the sense of mystical coniunctio.

The alchemists and the Islamic Sufi follow the neo-Platonic pattern that you have to sublimate all personal love into the love of God, but that seems to me to be too one-sidedly spiritual and it does away too much with the personal.

It is too masculine.

What the right way would be instead is the question that bugs me.

Donna: Would you say that we transcend through a real relationship and our bodies rather than by going above and beyond them?

Marie-Louise: Yes, yes!

PP: Could you share with us your thoughts about technology and death?

Does a person have a right to “pull the plug” when someone is in a coma and appears

to be merely existing as a vegetable?

Marie-Louise: That is a very complicated issue.

The person dying must stay in touch with his own dreams.

The doctor must stay in touch with his dreams.

The family members must stay in touch with their dreams.

We can only know what to do in these kinds of situations by going beyond our egos and

delving deep into the Self in order to be in touch with our feelings and with what

is in harmony with the true Self.

Donna: Do you find that your body is more sensitive as you grow older?

Marie-Louise: Oh, yes, very much.

Especially since I am ill, I am oversensitive.

You get weaker, and so your body is a more sensitive instrument.

When you are young, you can be tough and go above things.

At my current age, when people behave in an unfriendly or tactless manner, it now takes much more out of me.

When I was young I would say, “Oh, the hell with them” and walk off.

But now I am more sensitive.

That is why I have eliminated a lot of people from my circle who just rubbed me the

wrong way.

When you are old, you have the right to have around you the people you like and to dismiss the others!

For instance, you always meet in life ungenuine people and people who are crooks

and try to cheat you.

I cannot accept them anymore. I get seasick and I throw them out!

Donna: You don’t want to waste your time with them.

Marie-Louise: That's right!

You have so little time left that you want to make it all a peak experience.

Donna: "Older is better" if we become more expedient and don't waste time.

Marie-Louise: Yes. When you are young, you have eternity before you and you dawdle and waste it on childish nonsense [laughing].

Donna: As you get older, do you feel more aloof!

Marie-Louise: This is not something you should tell people-but there is a certain natural process which makes you detached.

Sometimes people fuss around me about nonsense and I feel not an aloofness but a genuine detachment.

I think, "That's not worth fussing about."

But I think that the detachment should not be preached. It comes naturally, if it comes.

Donna: Do you find yourself thinking about death? What do you think death is?

Marie-Louise: When I wrote the book, On Dreams and Death [1986, Shambala], I thought about it day and night, but now I think about the coniunctio.

PP Tell us some of your thoughts about the coniunctio, if you can.

Marie-Louise: Well, I am puzzled, and it is bugging me.

PP Would you say that "bugging" is a regular part of the creative process for you? Something needs to bug you before you get up the energy to write?

Marie-Louise: It is the premonition of creativity.

You are pregnant with something new but you aren't giving birth yet.

So I am like a poor woman with a heavy belly who cannot sleep on her back or her side, and who cannot get up the stairs.

PP It is uncomfortable.

Perhaps that is why some people are not willing to go through that creative process?

Marie-Louise: Yes, it is very uncomfortable.

PP One of the areas I am exploring right now involves our psychobiological rhythms-that every hour-and-a-half we need to take a rest-and if we don't take that rest, then we stress ourselves.

Do you find that?

Marie-Louise: Yes, now that I am old, I find it to be so.

When I was young, I raced like a steam engine-but I cannot anymore.

I have to take a rest. Oh, yes.

When you do not rest and you push yourself too far, you become sloppy and must go all over it again!

1. https://www.tandfonline.com/doi/abs/10.1080/00332929008408094

Marie-Louise von Franz - Quotations with Citations (2022-07-21 03:54)

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It is as if we are more inclined to ask the unknown 'What shall I do?,' while the East prefers the question: 'To what total order does my conduct belong? Marie Louise Von Franz, Number and Time, p. 120.

The analysis of older people provides a wealth of dream symbols that psychically prepare the dreams for impending death. It is in fact true, as Jung has emphasized, that the unconscious psyche pays very little attention to the abrupt end of bodily life and behaves as if the psychic life of the individual, that is, the individuation process, will simply continue. … The unconscious "believes" quite obviously in a life after death. Marie-Louise von Franz (1987), ix.

We constantly build our lives by our ego-decisions and it is only in old age when one looks back that one sees that the whole thing had a pattern. Marie Louise Von Franz, The Interpretation of Fairy Tales, Pages 6-7

Similarly, a man who is drowned in the unconscious behaves like the animus of a woman. A possessed man — Hitler, for example - has all the animus traits; he is carried away by every emotion, is full of unconsidered opinions, and expresses himself sloppily and didactically, often in an emotional uproar. Marie Louise von Franz, Interpretation of Fairy Tales, Page 64.

Marie-Louis von Franz reports that Jung once told her symbolic enactment with the body is more efficient than 'ordinary active imagination' but he could not say why. Marie-Louise Von Franz, On Active Imagination, Page 126

The alchemistic tradition enabled him [Jung] to connect the experiences and insights he had acquired through his direct, personal 'descent into the unconscious with an objectively existing parallel material and to represent it in this way. This also made possible a connection with his insights into the historical roots of European intellectual development. Marie Louise von Franz, Jung by Gerhard Wehr, Page 397

His [Jung's] passionate commitment was to the droits de l'homme, the fundamental rights of man and the greatest possible freedom of the individual, which are guaranteed on one hand by the federal state, and on the other even more by the maturity, wisdom, and conscientiousness of the individual members of a community. The individual, in this sense, is even more important than the system. Naturally he repudiated any sort of dictatorship or tyranny; he did not believe in forcible 'improvements' in a system as long as the individual had not changed himself. Marie Louise Von Franz, Jung: A Biography by Gerhard Wehr, Page 306.

It [Collective Unconscious] is a modern, scientific expression for an inner experience that has been known to mankind from time immemorial, the experience in which strange and unknown things from our own inner world happen to us, in which influences from within can suddenly alter us, in which we have dreams and ideas which we feel as if we are not doing ourselves, but which appear in us strangely and overwhelmingly. In earlier times these influences were attributed to a divine fluid (mana), or to a god, demon, or 'spirit,' a fitting expression of the feeling that this influence has an objective, quite foreign and autonomous existence, as well as the sense of its being something overpowering, which has the conscious ego at its mercy. Marie Louise Von Franz, "Jung" by Gerhard Wehr, Page 170

Number and Time by Marie-Louise Von Franz

Basing himself on Pierre Janet's early work, Jung therefore defined the psyche as a spectrum-like field of reality situated between the "infrared" pole of material bodily reactions at the one end, and the "ultraviolet" pole of the archetypes at the other. The center of our psychic inwardness slides along this "spectrum" like a ray of light and is drawn sometimes more to the one end, sometimes more to the other. If one is overcome by an instinctive occurrence, then the emphasis of the ego awareness will slide more to the left, whereas if one is "possessed" by an idea one is more attracted to the righthand archetypal pole. It may, however, be surmised, as Jung himself realized, that the two poles partake of one and the same unknown living reality and are registered only as two different factors in consciousness. Marie Louise Von Franz, Number and Time, Page 4

Jung took great pains to demonstrate that the archetypes of the unconscious possess a kind of 'quasi-intelligence', which is not the same as our ego consciousness... a 'meaning' manifests itself in synchronistic phenomena which appears to be independent of consciousness and to be completely transcendental. Marie-Louise Von Franz, Number and Time, Page 199

As Jung points out, the lowest collective level of our psyche is simply pure nature, "Nature, which includes everything, thus also the unknown, inclusive of matter." Marie Louise Von Franz, Number and Time, Page 8

In it the preconscious aspect of the object is to be found, as it were, on the "animal" or instinctual level of the psyche. It is only with the activation of this level that synchronistic events appear to be constellated. Carl Jung, Number and Time, Page 8

To the assumption that the psyche be a quality of matter or that matter be a concrete aspect of the psyche I would make no objection, provided that 'psyche' be defined as the collective unconscious. Carl Jung, Number and Time, Page 8; Footnote 5

In consequence of the autonomy of the physical phenomena there cannot be only one approach to the mystery of being-there must be at least

two: namely, the physical happening on the one hand, and the psychic reflection on the other, but it is hardly possible to decide what is reflecting what! Carl Jung, Number and Time, Page 8; fn 5

Everything in the contents of the collective unconscious are not directly observable either. In both cases the essential nature of the thing will only be perceptible by inference, like the track of a nuclear particle in the Wilson chamber. Carl Jung, Number and Time, Page 8, fn 6

Practically speaking the archetypal 'traces' are observed first and foremost m dreams, where they become visible as psychic forms they can however also appear concretely and objectively in the form of physical factors. Carl Jung, Number and Time, Page 8, fn 6

But we do know for certain that the empirical world of appearances is in some way based on a transcendental background. Carl Jung, Number and Time, Page 9

I think you are correct in assuming that synchronicity, though in practice a relatively rare phenomenon, is an all-pervading factor or principle in the universe, i.e., in the unus mundus, where there is no incommensurability between so-called matter and so-called psyche. Carl Jung, Number and Time, Page 9

In this connection I always come upon the enigma of the natural number. I have a distinct feeling that number is a key to the mystery, since it is just as much discovered as it is invented. It is quantity as well as meaning. Carl Jung, Number and Time, Page 9

The I Ching, is a formidable psychological system that endeavors to organize the play of the archetypes into a certain pattern, so that a 'reading' becomes possible. Carl Jung, Number and Time, Page 11

The orderedness which is illustrated in synchronistic happenings differs from that of the properties of natural numbers or the discontinuities of physics in that the latter have existed from eternity and occur regularly, whereas synchronistic events are acts of creation in time. Carl Jung, Number and Time, Page 12

The archetypes represent an unconscious objective reality which behaves at the same time like a subjective one-in other words, like a consciousness. Hence the reality underlying the unconscious effects includes the observing subject and is therefore constituted in a way we cannot conceive. Carl Jung, Number and Time, Page 15

The transcendental psychophysical background corresponds to a ’potential world’ in so far as all those conditions which determine the form of empirical phenomena are inherent in it. Carl Jung, Number and Time, Page 18

(If Jung’s concept of the collective unconscious is accepted) "we become aware that in everyday waking life, situations are present which are fundamentally just as amazing as the more infrequent unusual manifestations of telepathy. Pascual Jordan, Number and Time, Page 36

Indeed [says Jung], this ordering capacity or quality of the mind also inheres in the other realms; physics can create order in the psychic, and the psyche in the realm of matter, but in principle both are subject to the mind or spirit, in other words-number. Carl Jung, Number and Time, Page 53

In this way every individual number possesses an overlapping aspect. Through its retrograde relationship to the primal monad each number "reaches across" to its successor. This hen-to-pan aspect, as Jung points out, is specific to every number. This fact can be illustrated as follows: Marie Louise Von Franz, Number and Time, Page 65

The Unity cannot be One, because it is the Whole, and cannot be distinguished from Two, for it resorbs in itself all contrasting aspects, opposing and uniting with one another, such as right and left, high and low, in front and behind, round and square, the ensemble of Yang and Yin. Every ensemble, Unity, and Pair, the Whole, when one wishes to express it in a numerical form, is to be found in all the uneven numbers beginning with the number three (1 plus 2), Marcel Granet, Number and Time, 102-103

In the mythological productions of the unconscious psyche, underworld divinities are particularly likely to appear in triadic form. According to Jung, they represent the flow of psychic energy, indicating a connection with time and fate. Carl Jung, Number and Time, Page 104

Jung defined natural number as the archetype of order which has become conscious. Marie Louise Von Franz, Number and Time, Page 143

Jung also observed that undulating curves in his patients’ pictures indicated feeling. , Marie Louise Von Franz, Number and Time, Page 149

"The mandala symbolizes, by its central point, the ultimate unity of all archetypes as well as of the multiplicity of the phenomenal world and is therefore the empirical equivalent of the metaphysical concept of the unus mundus." Carl Jung, Number and Time, Page 150

all emotional, and therefore energy laden, psychic processes evince a striking tendency to become rhythmical. Carl Jung, Number and Time, Page 157

An organism is not, in spite of its inherent, meaningful arrangement, necessarily meaningful in the total context. Carl Jung, Number and Time, Page 165

Without man’s reflecting consciousness the world is monstrously meaningless; for according to our experience man is the only creature that can determine "meaning" at all. Carl Jung, Number and Time, Page 165

Since a creation without the reflecting consciousness of man has no recognizable meaning, the hypothesis of a latent meaning invests man with a cosmogonic significance, a veritable raison d'etre. Carl Jung, Number and Time, Page 165

In Mysterium Coniunctionis is, Jung made the important statement that the mandala is the inner psychic counterpart, and synchronistic phenomena the parapsychological equivalent, of the unus mundus. Marie Louise von Franz, Number and Time, Page 195

Jung applied the term "luminosity" to this quasi consciousness of the archetypes, in order to differentiate it from the "light" of ego consciousness. Marie Louise von Franz, Number and Time, Page 199

The meaning that unites these inner and outer happenings consists of knowledge unmediated by the sense organs. This quality of knowledge is what Jung calls "absolute knowledge, since it seems to be detached from our consciousness. Marie Louise von Franz, Number and Time, Page 200

It must be emphasized, however, that these ordering principles which underlie memory in the cell cannot be identical with what Jung termed "absolute knowledge," but can only be an approximate form of it. Marie Louise Von Franz, Number and Time, Page 203, fn 23

As already mentioned, Jung termed number the most primitive form of the spirit. Marie Louise Von Franz, Number and Time, Page 213

When something psychic happens in the individual which he feels as belonging to himself, that something is his own spirit. But if anything psychic happens which seems strange, then it is somebody else's spirit, and it may be causing a possession. Carl Jung, Number and Time, Page 214

The hallmarks of spirit, are, firstly, the principle of spontaneous movement and activity; secondly, the spontaneous capacity to produce images independently of sense perception; and thirdly, the autonomous and sovereign manipulation of these images. Carl Jung, Number and Time, Page 214-215

Marie-Louise von Franz, Zofingia Lectures Introduction

Jung therefore describes genuine synchronistic phenomena as "parapsychological," marginal phenomena which are only observable when our ego consciousness becomes "dimmed." Marie Louise Von Franz, Number and Time, Page 225

Although I believe that Jung himself would not have cared to publish these juvenilia, they are highly interesting, readable, and important.

They are lectures he gave to his fellow students at Basel University when he was between twenty-one and twenty-three years of age. Marie-Louise von Franz, Zofingia Lectures Introduction, Page xiii

The lectures were supposed to meet a high scientific standard and at the same time to express political and other opinions in an outspoken manner befitting a closed circle whose members felt free of academic and social conventions.

The reader has to bear this in mind when reading the often sarcastic and strong language that the young medical candidate, C. G. Jung, used in expressing his convictions. Marie-Louise von Franz, Zofingia Lectures Introduction, Page xiii

Jung, seeing that catastrophe, the First World War, coming, was impelled to warn them urgently.

It disappointed him how little his companions reacted to it.

As a whole, however, the Zofingia was for Jung a positive experience. Marie-Louise von Franz, Zofingia Lectures Introduction, Page xiv

He [Jung] was a cheerful comrade, "always prepared to revolt against the ’League of Virtue.’ "

He later discovered that he could dance quite well without having learned to.

His student name, incidentally, was Walze (barrel). Marie-Louise von Franz, Zofingia Lectures Introduction, Page xiv

His little dachshund would look at me so earnestly, just as though he understood every word, and Jung did not fail to tell me how the sensitive animal would sometimes whimper piteously when occult forces were active." Marie-Louise von Franz, Zofingia Lectures Introduction, Page xiv

Often they sat until late in the night at the pub called "Breo."

Jung did not like to walk home alone through the Nightingale Wood, so he told his friend such interesting stories that he came along with him without noticing it.

When he stayed out until it was already morning, Jung picked some flowers to soften his mother’s anger. Marie-Louise von Franz, Zofingia Lectures Introduction, Page xv

Although the views of physics that he criticizes are naturally outdated, it is

fascinating to see how Jung attacks just the weak points.

First he shows the absurdity of the concept of ether, which was generally believed.in then, until Albert Einstein showed, through his theory of relativity, that it is an unnecessary hypothesis. Marie-Louise von Franz, Zofingia Lectures Introduction, Page xvi

Then Jung adds to these quotations the idea of the existence of a non-physiological "intellectual being" or "life force" which some contemporary vitalistic physiologists also postulated.

This life-principle, i.e., the soul, he says, "extends far beyond our consciousness"-here Jung first mentions indirectly the idea of an unconscious psyche.

This soul is intelligent (purposeful in its acts) and independent of space-time.

These three aspects of the psyche are concepts that Jung retained throughout his life. Marie-Louise von Franz, Zofingia Lectures Introduction, Page xviii

Then follows, in Jung's lecture, an attack against the representatives of religion and their ineffectualness, because they deny themselves what for Jung is the very essence of religion: the reality of mystery and of the "extrasensory realm."

Here again we meet a point of view that Jung never gave up and that-so it seems to me-will be a problem for future generations. Marie-Louise von Franz, Zofingia Lectures Introduction, Page xviii - xvix

Jung remained all his lifetime a "liberal" (in a nonpolitical sense) and voted seldom for the conservative Freisinnige Partei in Zurich, but rather for the Landesring der Unabhangigen (which since his time has changed in its policies). Marie-Louise von Franz, Zofingia Lectures Introduction, Page xvix

It was probably the Siegfried image in Jung's psyche that Freud sensed when he wanted to make him his crown prince and leader of the psychoanalytic movement, and that induced the later Jung to take steps to save the International General Medical Society of Psychotherapy, only leading him into trouble. Marie-Louise von Franz, Zofingia Lectures Introduction, Page xix

An archetypal symbol, according to the later Jung, is dead and obsolete as soon as its content is known and can be intellectually formulated.

Otherwise it contains a wealth of unknown aspects. Marie-Louise von Franz, Zofingia Lectures Introduction, Page xxii

We know that Jung's own father's religious convictions were in his later life undermined by contemporary materialistic doubts, a fact that led to many fruitless discussions between father and son. Marie-Louise von Franz, Zofingia Lectures Introduction, Page xxiii

It is noteworthy that Jung speaks here in the plural, that Christ for him was not the only god-man as Christian doctrine maintains.

We know from his later writings that the Buddha was for him also such a god-man. Marie-Louise von Franz, Zofingia Lectures Introduction, Page xxiii

But Jung goes on to say that it does not seem right on this account to throw away our whole Christian tradition.

We "must accept the supramundane nature of Christ, no more and no less," and even more we must accept the "mystery," the world of metaphysical ideas to which Christ belongs and from which springs all religious life. Marie-Louise von Franz, Zofingia Lectures Introduction, Page xxiv

In 1912 he came to the conclusion that he personally could not return to the medieval or original Christian myth and set his foot on the path of finding his own myth by a form of

meditation that he later called "active imagination." Marie-Louise von Franz, Zofingia Lectures Introduction, Page xxv

The Grail Legend by Emma Jung and Marie-Louise von Franz

Emma Jung spent thirty years of her life researching the Grail story. Van Wady, The Grail Legend by Emma Jung and Marie-Louise von Franz. Page 1

I was pulled to read this work because of Robert Johnson's love affair with Perceval and the Grail Legend that dates from around 1987 when he first began talking about it as his platform for exploring Western Man's Wounded Feeling Function. Emma Jung was his analyst in Zurich and he took a course on the Grail Legend from her. Van Wady, The Grail Legend by Emma Jung and Marie-Louise von Franz. Page 3

I am indebted to Robert [Johnson] for pointing the way and indebted to Emma Jung for her passionate search that reaches beyond the grave. I am also moved by Carl Jung's fidelity to his wife in the one way he could truly honor her. Van Wady, The Grail Legend by Emma Jung and Marie-Louise von Franz. Page 3

I met him (Jung) when I was eighteen. And I began in the year later in '34: I began analysis with him. Marie Louise Von Franz, A Matter of Heart, Film Transcript

We went out there to the tower, and out of the bushes suddenly–we were standing around, kind of, you know awkwardly, as one does, not knowing what was going to happen–and then out of the bushes came a man, and I was deeply impressed by him. I thought he naturally, he [Jung] was a Methuselah because when you are eighteen you 'think a 58 year (Jung) old is ready for the cemetery. Marie Louise Von Franz, A Matter of Heart, Film Transcript

Marie Louise Von Franz – C.G. Jung: His Myth in Our Time

Everything I have written has a double bottom. Carl Jung, C.G. Jung: His Myth in Our Time, Page 4.

The most essential and certainly the most impressive thing about synchronicity occurrences…is the fact that in them the duality of soul and matter seems to be eliminated. They are therefore an empirical indication of an ultimate unity of all existence, which Jung, using the terminology of medieval natural philosophy, called the Unus Mundus. Marie-Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 247

Life has been so cruel to some people that one cannot pass judgment on them for being warped. Carl Jung, C.G. Jung: His Myth in Our Time, Page 24

Strangely enough, Jung's discoveries were less accepted or were accepted more slowly in his own profession, academic psychiatry, than in many others. Marie Louise Von Franz, C.G.

Jung: His Myth in Our Time, Page 6

As I saw it, a scientific truth was a hypothesis which might be adequate for the moment but was not to be preserved as an article of faith for all time. Carl Jung, C.G. Jung: His Myth in Our Time, Page 9

I have set up neither a system nor a general theory but have merely formulated auxiliary concepts to serve me as tools.... Carl Jung, C.G. Jung: His Myth in Our Time, Page 9

I have never been inclined to think that our senses were capable of perceiving all forms of being.... All comprehension and all that is comprehended is in itself psychic, and to that extent we are hopelessly cooped up in an exclusively psychic world. Carl Jung, C.G. Jung: His Myth in Our Time, Page 9

... at the source of the great confessional religions as well as of many smaller mystical movements we find individual historical personalities whose lives were distinguished by numinous experiences. Carl Jung, C.G. Jung: His Myth in Our Time, Page 11

The significant difference ... between merely pathological cases and 'inspired' personalities is that sooner or later the latter find an extensive following and can therefore transmit their effect down the centuries.... they are talking of something that is 'in the air' and is 'spoken from the heart.' Carl Jung, C.G. Jung: His Myth in Our Time, Page 11

The wise man who is not heeded is counted a fool, and the fool who proclaims the general folly first and loudest passes for a prophet and Führer, and sometimes it is luckily the other way round. Carl Jung, C.G. Jung: His Myth in Our Time, Page 11

it seems to me very much more cautious and reasonable to take cognizance of the fact that there is not only a psychic but also a psychoid unconscious, before presuming to pronounce metaphysical judgments.... There is no need to fear that the inner experience will thereby be deprived of its reality and vitality. Carl Jung, C.G. Jung: His Myth in Our Time, Page 12

There was a daimon in me.... It overpowered me, and if I was at times ruthless it was because I was in the grip of the daimon. I could never stop at anything once attained. I had to hasten on, to catch up with my vision. Since my contemporaries, understandably, could not perceive my vision, they saw only a fool rushing ahead. ... I had no patience with people aside from my patients. I had to obey an inner law.... Carl Jung, C.G. Jung: His Myth in Our Time, Page 22

"Shamefully

A power wrests away the heart from us,

For the Heavenly Ones each demand sacrifice;

But if it should be withheld

Never has that led to good," Holderlin, C.G. Jung: His Myth in Our Time, Page 23

The daimon of creativity has ruthlessly had its way with me. Carl Jung, C.G. Jung: His Myth in Our Time, Page 23

Part of being a good cook, of course, is being a gourmet. He loved to let his guests guess what ingredients had gone into a soup or a sauce; I remember a boeuf braisé à la marseillaise with a sauce of sixteen ingredients! Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 25

Rather like Goethe's "God-nature," Jung referred to nature as "God's world" an overwhelming mystery all around us, full of the most wonderful and awesome events and forms. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 27

To 'God's world' belonged everything superhuman dazzling light, the darkness of the abyss, the cold impassivity of infinite space and time, and the uncanny grotesqueness of the irrational world of chance. Carl Jung, C.G. Jung: His Myth in Our Time, Page 27

For the rest of his life, and despite certain moral criticisms of the character of Faust, Jung kept his great admiration for Goethe and, indeed, loved him as one loves a kindred spirit. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 35

This transformation is a process in the collective psyche, which is a preparation for the new Aeon, the Age of Aquarius. This new image of God appears in Jung's first dream of the underground phallic god-king, awaiting in this hidden form its eventual resurrection. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 37

The thinking type finds the feeling type stupid and sentimental; the latter takes the thinking type to be a "cold intellectual. To the sensation type, the intuitive is "unreal," whereas the latter finds the sensation type a "flat spiritless pedestrian creature," etc. Food for one is poison for the other. Judging from my practical experiences, the merit of Jungian typology, Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 48

The treatment is also never merely logotherapy (Victor Frankl), because to therapeutic encounter, as understood by Jung, belong all those irrational imponderabilia, such as tone of voice, facial expression, gestures and by no means least that unconscious itself "which really is unconscious." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 54

it should be clear enough that Jung was not a pupil of Freud's who defected, as has often been erroneously reported, but that he had already developed the basic features of his own life-work before his meeting with Freud. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 61

I knew Jung personally from 1933 until his death and I never perceived the slightest conscious or unconscious trace of any such attitude. On the contrary he frequently inveighed against Hitler and Nazism in quite unambiguous terms. He had numerous Jewish refugees among his analysands (some of whom he treated gratis) Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 63

As Mircea Eliade points out, the shaman himself does not heal; he mediates the healing confrontation of the patient with the divine powers. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 66

The reproach most frequently levelled against Jung is that individuation is an asocial, egocentric exercise. This is by no means the case. The human being, in his instinctual nature, is a social being, and when this nature is rescued from unconsciousness and related to consciousness he becomes more socially fit and better related to his fellow men. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 75

In exactly the same way Jung thought that psychic processes, and especially dreams, should be described both causally and in respect to their goal or purpose. The psychic healing process can only be understood from the final standpoint, whereas the causal standpoint is more apt to yield a diagnosis. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 87

One of Jung's most important contributions to the art of dream analysis lay in adding an interpretation on the subjective level to Freud's interpretation on the objective level. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 92

In the reading of this Eastern guide to meditation it became clear to Jung that he had set out quite spontaneously along an inner way that had not only been known in the East for hundreds of years but had over many centuries been developed into a structured inner path. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 113

Most Zen masters expressly decline to take serious account of dreams, which they look upon as fragments of illusion which must be overcome. Jung, on the other hand, regards dreams as "messages from the Self" which support the way of meditation. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 114

Although the wisdom of the East made a profound impression on Jung, nevertheless he constantly warned Westerners against imitating its yoga techniques and other practices. He looked upon such imitation as theft and as a disregard of our own psychic heritage, especially of our shadow. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 114

He [Jung] writes that he does not seek, as the East Indian does, to be freed from nature and the inner opposites. Instead he seeks that wisdom which comes from the fullness of a life lived with devotion "Nature, the psyche, and life appear to me like divinity unfolded. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 115

Here Jung confesses his Christian spiritual heritage: conflict (represented by the symbol of the cross) may not be circumvented, nor suffering avoided. He liked to quote Thomas à Kempis to the effect that suffering is the horse which carries us fastest to wholeness. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 115

Jung found the Buddha to be a more complete human being than the Christ, because the Buddha lived his life and took as his task the realization of the Self through understanding, whereas with the Christ this realization was more like a fate which happened to him. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 115

Jung foresaw that the East would exert a growing psychological influence on our culture, while we would intervene drastically in their world with materialism and political destruction. He saw that Buddhism, too, has been weakened by a partial hardening into an outer formula, as Christianity has with the Westerner. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 115-116

It is clear to me," wrote a Japanese professor, "that Jung can contribute to our spiritual tradition and religion a reality basis that we have partly lost." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 116

The dynamic which produces such inner symbolic patterns in the psyche is what Jung understands by the word "spirit." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 93

Religion, says Jung, "on the primitive level means the psychic regulatory system that is coordinated with the dynamism of instinct. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 83

In Jung's opinion, therefore, symbols were not invented or thought up by man, but were produced from the unconscious by way of so-called revelation or intuition. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 88

The advocates of hallucinogenic drugs are engulfed in a one-sidedly overvalued unconscious, and movements and parties which are politically and rationalistically oriented hope to change the world with only conscious sociological measures, completely ignoring the unconscious. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 97

The medically controlled use of hallucinogenic drugs which has come into practice in recent years is also crippled by the same misuse of power, which is characteristic of many of the methods which employ imagination: the power of the unconscious is conjured up through the use of the drug, but it is then the controlling therapist, instead of the experiencing subject, who is responsible for the confrontation. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 119

Drug users are often plagued by fearful anxiety dreams and visions which are meant to prevent them from going further into the unconscious (a bad trip!), and the dreams of politically and sociologically oriented world reformers generally criticize their intellectualism, their inflation and their lack of feeling. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 98

In civilized societies the priest is primarily the guardian of existing collective ritual and tradition; among primitive peoples, however, the figure of the shaman is characterized by individual experience of the world of spirits (which today we call the unconscious) and his main function is the healing of personal illnesses and disturbances in the life of the collective. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 99

Jung did not enter this world in a trance-state, but rather in full consciousness and without any diminution of the individual moral responsibility which is one of the attainments of Western culture. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 117

It is generally agreed today that Jung's greatest and most characteristic discovery was the empirical proof that there is in fact such a "collective soul" or collective psyche the collective unconscious, to use the name he gave it. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 123-124

In his later work Jung wrote that the archetypes might, in the last analysis, be partly non-psychic, but for the present at least can be described only in terms of their ordering function in the psychic field. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 125

At first Jung regarded the question of the origin of the archetypes as one of heredity, but in his later works he left the question completely open. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 126

Intensive contact with the unconscious is thus not only important for the mentally ill, because the healing tendencies of the psychic self-regulatory system can come into their consciousness in this way. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 97

The secret poet and director of the dream, however, is, as we have said, the "spirit," the active, dynamic aspect of the psyche. Spirit is the real culture creating factor in human beings. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 88

From ancient Iran there are accounts of such celestial journeys in which the ecstatic experiences what, under normal conditions, would be in store for the soul after death. In the Book of Artay Viraf there is a description of the suffering of Viraf for seven days from tetanus. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 104

In the Roman Sominum Scipionis, described by Macrobius, Scipio is instructed in the secrets of the beyond by tile spirit. of his dead ancestor, and the so-called Oracula Chaldaica depict at great length an initiate's visionary journey to the beyond. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 105

Although in the last analysis the myth, like the dream, is "its own meaning," one cannot ignore the historical fact that myths do not have the same meaning for people living in the present that they had for past cultures. If they are to have meaning for us today, then they must be reinterpreted psychologically. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 130

Our "modern" interpretations will probably be regarded as amplifying mythologems and a new interpretation will once again attain validity. This does no damage to the "eternal" myth. We are the ones who suffer when we can no longer connect it to our own psychic life. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 133

One wonders why the Christ-image, as an Anthropos figure uniting humanity, was inadequate to the task of liberating "the true man," so that such projections of a differently modified Anthropos-image occurred and why was the symbolic image of the Buddha unable to protect the East from the invasion of communistic ideology? Marie Louise von Franz, C.G. Jung: His Myth in Our Time, Page 135

The astrological image of the Aquarian period is an image of man which, according to Jung, represents the Anthropos as an image of the Self, or of the greater inner personality which lives in every human being and in the collective psyche. He pours water from a jug into the mouth of a fish, of the constellation of the so-called "Southern Fish," which represents something still unconscious. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 136

This could mean that the task of man in the Aquarian Age will be to become conscious

of his larger inner presence, the Anthropos, and to give the utmost care to the unconscious and to nature, instead of exploiting it (as is the case today, for the most part). Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 136

In the Kabbala, Adam Kadmon consists of the precepts of the Torah, and the Adam-image of the Mandaeans consisted of "the law." Psychologically this means that at this cultural level the individual cannot make direct contact with the "inner man" but must do so through religious precepts. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 136

The Anthropos, seen as mankind's "group soul" is, namely, an image of the bond uniting all men, or of inter-human Eros, the preconscious ground of all communication and community among men, as well as being that psychic element which, through its power to compensate and limit, stands opposed to the boundless or one-sided drive to live out any single instinct. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 138

The appearance of the Antichrist at the end of the second Christian millennium is to be accompanied by an indescribable world-wide catastrophe, which is described in the darkest colors in the Johannine Revelation. Then, however, unmediated and in the midst of the most utter destruction, there will appear in heaven the sun-woman, "with the moon under her feet, and on her head a crown of twelve stars." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 164

St. Augustine, the Church father, made a distinction between two kinds of awareness: a morning awareness (cognitio matutina) and an evening awareness (cognitio vespertina). Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 176

Augustine compares the gradual transformation of morning awareness into evening awareness with the succession of the symbolic days of the Genesis story of creation. On the first day there is knowledge of the Self in God, then follows knowledge of the firmament, of the earth, of the sea, of "things that grow out of the earth," of "all animals that swim in the water and that fly in the air" until finally, on the sixth day, man discovers knowledge of man himself. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 176

He [Eckhart] too made a distinction between an "evening knowledge," in which the creature is known in himself and a "morning knowledge" in which creature and the human self are known "in the One which is God Himself." This morning knowledge, however, is discovered only by the man who is "detached," who has forgotten his ego and all creatures and who lives in a psychic condition "in which God is nearer the soul than the soul is to itself." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 177

The essay by James Hillman, "Psychology: Monotheistic or Polytheistic," on this subject seems to me to be unsuccessful. Hillman's conclusions are based on the erroneous assumption that monotheism equals Self equals old king, and polytheism equals animus and anima equals son, which historically is not justified. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 196

The feminine factor had a determining influence on Jung's personality and thought. The intellect, the purely masculine spirit of the world of professional scholarship, was alien to him, because this world knows nothing of the process of fertilization through the unconscious. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 145

But the integration of the feminine into the world of masculine Logos to which our culture has been committed up to the present was not simply a personal matter with Jung. He was convinced that in general it is required of everyone these days. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 146

The mandala differs from a personal god-image not only in its feminine aspect but also in its unequivocally mathematical-geometrical character. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 150

If the process of robbing cosmic nature of its soul by the withdrawal of the gods or of God into the human being continues as at present, "then everything of a divine or daemonic character outside us must return to the psyche, to the inside of the unknown man, whence it apparently originated." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 153

Like Toynbee, Jung was convinced that we are in a period of cultural decline today and that the survival or disappearance of our culture depends on a renewal of our archetypal myth. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 183

Christianity slumbers and has neglected to develop its myth in the course of the centuries. Those who gave expression to the dark stirrings of growth in mythic ideas were refused a hearing. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 199

It is one of Jung’s greatest achievements, the significance of which has not yet been adequately recognized, that he rediscovered the projected religious myth of alchemy and showed unmistakably where it originated and where it is still at work today: not in matter but in the objective unconscious psyche of Western man. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 201

In their day the alchemists were the "empiricists in experience of God," in contrast to the denominational representatives of the different creeds, whose aim was not experience but the consolidation and exegesis of a historically revealed truth. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 203

Greek alchemy, like the mathematics and the natural sciences of antiquity, was continued by the Arabs. In the Islamic world the alchemists were much closer in spirit to the Shi’ites, who were also "empiricists in experience of God," Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 203-204

Thus he [Mercurius] is always a paradox containing within himself the most incompatible possible opposites. The alchemists at least suspected the psychic origin of this symbol and therefore defined Mercurius as "spirit" and "Soul." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 208

There have always been great individuals who knew about this divine aspect of the soul: St. Augustine, Meister Eckhart, Ruysbroeck, Tauler and numerous others even Giordano Bruno called the soul "God’s light." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 218

The "terrible God" whom Nicholas of Flüe also encountered, whom Martin Luther and Jakob Böhme and many others knew, became for Jung a permanent reality as a result of this

experience. All his childish and naïve ideas about a "loving God" as a Summum Bonum were outgrown once and for all. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 160

In Western alchemy, too, several masters suspected that it was a question of a meditative development of one's own inner personality which, it was hoped, would then complete itself in the outer world. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 220

Petrus Bonus then further describes the stone as the resurrecting body which is spiritual as well as corporeal and of such subtlety that it can penetrate and pervade anything. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 221

The Gnostics, in their way, attained to a similar deep understanding of Christ as symbol of the Self, but they were caught in an inflation. They felt themselves to be superior to the "blind multitude," in possession of a mystery which set them apart. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 233

As physics has to relate its measurements to objects, it is obliged to distinguish the observing medium from the thing observed, with the result that the categories of space, time, and causality become relative. Carl Jung, C.G. Jung: His Myth in Our Time, Page 236

From 1929 on Jung observed a class of events that appear to point to a direct relation between psyche and matter. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 236

Toward the end of his life Jung planned to concentrate his research on the nature of natural numbers, in which he saw archetypal structures and a primordial, very primitive expression of the spirit, that is, of psychic dynamics. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 246

While the mandala represents a psychological analogy to the unus mundus, synchronistic phenomena represent a parapsychological analogy which points empirically to an ultimate unity of the world. In the end everything that happens in one and the same world and is part of it. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 249

Jung had his dream of the giant radiolarian, hidden in the center of the forest, while he was still a student in the Gymnasium, and this dream led to his decision to study natural science. Although at that time he could not have known anything about the universal meaning of the dream image, he rightly concluded that it was an indication that he should seek the light of all further knowledge in the secret orderedness of nature. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 139

In 1927 Jung dreamed of such a mandala. He painted it and called it a "Window on Eternity." A year later he painted a similar picture, with a golden castle in the center. Shortly after that there ensued an extraordinary coincidence: Richard Wilhelm sent him the manuscript of The Secret of the Golden Flower, in which Jung enthusiastically recognized a description of the same process at work. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 140

The symbols of the cosmic Anthropos and the mandala are synonymous; they both point to an ultimate inner psychic unity, to the Self. The Buddha, the great Eastern symbol of this unity, was always represented in the early days as a twelve-spoked wheel; it was only after some

contact with Greece that he began to be represented in India as a human figure. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 141

As womb or matrix of the "psychic ground," the mandala contains more feminine features, which in the East are expressed by the image of Buddha's lotus and the golden city, and in Western culture by the image of Eden divided into four parts, by the temenos, the fortress and the round vessel all feminine symbols. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 145

"The dream discloses a thought and a premonition that have long been present in humanity: the idea of the creature that surpasses its creator by a small but decisive factor. This "small but decisive factor" is consciousness. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 168

Through his investigations into the principle of synchronicity Jung prepared the way for an eventual alliance between depth psychology and microphysics, and therewith for the use of his ideas by contemporary natural science. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 254

We ought not to underestimate the psychological effect of the statistical world-picture: it thrusts aside the individual in favour of anonymous units that pile up into mass formations. Instead of the concrete individual, you have the names of organizations Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 254

The goal and meaning of individual life (which is the only real life) no longer lie in individual development but in the policy of the State, which is thrust upon the individual from outside and consists in the execution of an abstract idea which ultimately tends to attract all life to itself. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 254

The fact that historically collective consciousness is probably older and more important than ego-consciousness is relevant here; the ego-consciousness of the individual appears to be a late acquisition and even today is a very labile factor in a great many people. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 256

Mass-degeneration does not come only from without: it also comes from within, from the collective unconscious. Against the outside, some protection was offered by the droits de l'homme which at present are lost to the greater part of Europe, and even where they are not actually lost we see political parties, as naïve as they are powerful, doing their best to abolish them in favour of the slave state, with the bait of social security." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 258

But most religions have compromised with the world and with the State to such an extent that they have become creeds, that is, collective institutions with general convictions instead of a subjective relation to the irrational inner powers. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 260

The State takes the place of God; that is why, seen from this angle, the socialist dictatorships are religions and State slavery is a form of worship.... Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 260

Western man, however, has fallen under the spell of the ideal of community, and for some time now the churches have been making every effort to encourage "group experience" and to attract the public to every sort of social "come-on," from marriage and job bureaus to pop concerts, instead of doing their job, which is to speak to the "inner spiritual man." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 261

The contemporary division of society into a "right" wing and a "left" wing is nothing but a neurotic dissociation, reflecting on the world stage what is happening in the individual modern man: a division within himself, which causes the shadow that is, what is unacceptable to consciousness to be projected onto an opponent, while he identifies with a fictitious self-image and with the abstract picture of the world offered by scientific rationalism, which leads to a constantly greater loss of instinct and especially to the loss of caritas, the love of one's neighbor so sorely needed in the contemporary world. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 265

When I once remarked to Jung that his psychological insights and his attitude to the unconscious seemed to me to be in many respects the same as those of the most archaic religions for example shamanism, or the religion of the Naskapi Indians who have neither priest nor ritual but who merely follow their dreams which they believe are sent by the "immortal great man in the heart" Jung answered with a laugh: "Well, that's nothing to be ashamed of. It is an honor!" Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 13

Hegel's weakness lay in what Jung calls "the attempt to dominate everything by the intellect" including the unconscious. In order to avoid the necessity of admitting that one is exposed to uncanny autonomous psychic influences from the unconscious, and thereby to circumvent the experience of these influences, one interprets them in an "artificial ... two-dimensional conceptual world in which the reality of life is well covered up by so-called clear concepts." Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, Page 44-45

They were perfect creatures of God, for He created only perfection, and yet they committed the first sin.... How was that possible? They could not have done it if God had not placed in them the possibility of doing it. That was clear, too, from the serpent, whom God had created before them, obviously so that it could induce Adam and Eve to sin.... Therefore it was God's intention that they should sin. Marie Louise Von Franz, C.G. Jung: His Myth in Our Time, 159

Marie-Louise Von Franz, Jung and Pauli

He [Pauli] wrote to me . . . [and] made it clear that he did not want analysis; there was to be no payment. I saw that he was in despair, so I said we could try. The difficulties began when I asked him for the associations which referred to physics. He said, "Do you think I'm going to give you unpaid lessons in physics?" . . . He wanted something, but he didn't want to commit himself. He was split. Marie-Louise Von Franz, Jung and Pauli, Page xxxiv

Marie-Louise Von Franz, Homage to MLVF

It’s the ordinary people, often quite poor people and the quiet ones who sow seeds. - Marie-Louise Von Franz, Homage to MLVF, Page xx

The problem is that the opposites are too close to each other in me. When I do something evil, good may come out of it and then I no longer know whether I should stop it or continue. And when I do something good, evil may come out of it and then I no longer know whether I should save it. It is a paradox. Marie-Louise Von Franz, Homage to MLVF, Page xxix

I asked whether this made her sad. She answered, "No, because I try to see the criminal in me. My criminal [shadow] is to think that when I say something, this is of some use . . .. Hence my problem with speaking." Marie-Louise Von Franz, Homage to MLVF, Page xxix.

"It is amazing how the unconscious never ceases to confront one with one’s own shadow right up to the very end . . . until one dies a miserable death [verrecken] on the way." Marie-Louise Von Franz, Homage to MLVF, Page xxxiv

In her passport-even as late as 1979-she declared her profession to be a "language teacher" with no mention of being a psychoanalyst. Homage to MLVF, Introduction, Page xlii

I have the painful duty of informing you of the passing away of our honorary member Marie-Louise von Franz, Ph. D. January 4, 1915-February 17, 1998

Symbolic thinking is a form of loving understanding, a light that does not dispel the god Eros. Marie-Louise Von Franz, Homage to MLFV, Page 58.

Jung once said that what is happening now is forever. So when we sit here now it is transient, and at the same time it is the Self-we will sit here together forever. Marie-Louise Von Franz„ Homage to MLVF, Page 66

Marie-Louise von Franz was born in Munich on January 4, 1915, during the First World War. Our father served in military campaigns in western Russia and in the Dolomites while our mother stayed for the duration of the war with her own mother in Upper Bavaria. Marie-Anne Von Franz, Homage to MLVF, Page 133

That is, Marie-Louise finished high school in 1933 and completed her doctorate in classical philology and classical languages (Greek and Latin) seven years later. (Our father, however, had lost the greatest part of his money in the early 1930s, so when we started our university studies, he told us that we had to earn the entire matriculation fees and expenses ourselves.) Marie-Anne Von Franz, Homage to MLVF, Page 135

Marie-Louise left home when she was twenty-five and lived in a single room, first on Jupiterstrasse and later on English viertelstrasse in Zurich. The 1930s were economically difficult years, and the war then added to these problems. After the sudden death of our father in the autumn of 1940, our mother eventually had to sell the house. Marie-Anne Von Franz, Homage to MLVF, Page 136

Marie-Louise then moved to a small apartment herself in 1944 and, generally speaking, lived frugally for many years, supporting herself as a tutor of Latin and Greek for gymnasium

and university students, working on fairy-tale texts. Marie-Anne Von Franz Homage to MLVF, Page 136

Professor Jung had seen that my sister found it difficult to pursue all of her professional and scholastic commitments while managing a household as a single woman. Knowing both women rather well, he suggested to them one day that they join and try at least to set up a common psychotherapeutic practice. Marie-Anne Von Franz, Homage to MLVF, Page 136

Dear Chungliang Al Huang, Thank you for your kind note. I am OK but packing for the big journey. Love, Marie-Louise von Franz Chungli Al Huang, Homage to MLVF, Page 143

God is Consciousness, with no discursive content. Marie-Louise Von Franz, Homage to MLVF, Page 163

"In death, I shall join all of my other selves." "In death, we shall have eternity and ubiquity." "something must remain after death," "but it is so difficult to figure out!" Marie-Louise Von Franz, Homage to MLVF, Page 165

"Numbers thus serve chiefly to make visible the circumstantial individual aspects of the cosmic unity or whole." Chinese numbers also contained an essential relation with time: "In China, numbers signify organizations which vary in time, or transient 'ensembles' of inner and outer factors within the world-totality." Marie-Louise Von Franz, Homage to MLVF, Page 180

[number] may well be the most primitive element of order in the human mind . . . thus we define number psychologically as an archetype of order which has become conscious." Marie-Louise Von Franz, Homage to MLVF, Page 180

Numbers then become typical psychological patterns of motion about which we can make the following statements: One comprises wholeness, two divides, repeats and engenders symmetries, three centers the symmetries and initiates linear succession, four acts as a stabilizer by turning back to the one as well as bringing forth observables by creating boundaries, and so on. Marie-Louise Von Franz, Homage to MLVF, Page 180

"I was able to take this up to the number four. Then it became too complicated, and at that point I also hit my head on the ceiling," just as Jung, too, had hit his head on the ceiling prior to turning the project over to her. Marie-Louise Von Franz, Homage to MLVF, Page 182

Apart from Jung himself, no one has had a greater influence on the reshaping of my view of the world than Marie-Louise von Franz. Charles R. Card, Homage to MLVF, Page 183

Getting old is certainly not for pansies. Marie-Louise Von Franz, Homage to MLVF, Page 231

Sometimes you are in harmony with the anima, at other times you're not. Hence life is a dance where you meet the inner partner and then part again. Marie-Louise Von Franz, Homage to MLVF, Pages 239

Dear Georges, I think I have found the solution: One must struggle very hard in order to avoid attaching oneself to the image-memory of the deceased. The image-memory has become an empty mask. One must search for an image of the deceased person as he or she

is in the beyond, and then try to establish contact with this otherworldly image. With all my best thoughts, Marie-Louise von Franz, Homage to MLVF, Page 271

The last vision of Brother Claus clearly shows that it is not the intention of the unconscious to destroy Christian symbolism but to extend and augment this symbolism with that of the feminine and that of the common man." Marie-Louise Von Franz, Homage to MLVF, Page 443

if I didn't have contact with someone because of his or her shadow, well, there would be no one left. Marie-Louise Von Franz, Homage to MLVF, Page 468

Not everyone should become an analyst, but rather take what they learn from their analysis back into their lives and try to integrate it. Marie-Louise Von Franz, Homage to MLVF, Page 469

"Parkinson's usually lasts for seven or eight years, mine has gone on for eighteen. . .." Marie-Louise Von Franz, Homage to MLVF, Page 556

I hope that these attempts at a psychological interpretation, which are often only tentative suggestions, have conveyed to the reader the following: that this novel of Apuleius is a highly important "document humain" which one can even put next to Goethe's Faust . . .. It leads into the deep- est problems of Western man and points symbolically to developments which today we still have not realized in consciousness. Marie-Louise von Franz, Homage to MLVF, Page 544

It takes a strong consciousness, which is flexible and modest enough, to be able to accept what the unconscious-the gods-has to say to us, and to realize the will of the gods, of the god who manifests himself _ to us, and to put us into his service, without forgetting the individual limits of our human nature. Marie-Louise von Franz, Homage to MLVF, Page 544

Marie-Louise Von Franz, Symbols Kitab Hall ar-Rumuz

The text of the ßall ar-Rumuz with my commentary is only an hors d'oeuvre for the meal to come. We decided to call the whole text-collection Corpus Alchemicum Arabicum (CALA). Marie-Louise Von Franz, Symbols Kitab Hall ar-Rumuz, Page 12

It is the unique merit of C. G. Jung to have shown that alchemy in its origins was not only the beginning of chemistry but was also a kind of religious yoga and that we also find in it the prehistory of modern depth psychology. Marie-Louise Von Franz, Symbols Kitab Hall ar-Rumuz, Page 15

I recommend reading S. Mahdihassan's book Indian Alchemy or Rasayana. The author still 'believes' in alchemy and with it that certain substances have a soul. Marie-Louise Von Franz, Symbols Kitab Hall ar-Rumuz, Page 16

A great amount of alchemical symbols cannot be seen any longer in material processes but they can be found within us. The non-chemical, symbolic content of alchemy is thus of eminent importance for the history of depth psychology. Marie-Louise Von Franz, Symbols

Kitab Hall ar-Rumuz, Page 16

Jung has independently rediscovered a similar method, which he called active imagination. This is a disciplined creative use of imagination, which has nothing to do with fantasizing. Marie-Louise Von Franz, Symbols Kitab Hall ar-Rumuz, Page 16

This immortalization was simultaneously a complete regeneration of the dead personality: a rebirth not out of the womb of a woman, but out of Nun, the primordial waters of the universe. Marie-Louise Von Franz, Symbols Kitab Hall ar-Rumuz, Page 17

He [Zosimos] explicitly mentions that the process must be accompanied by a specific form of meditation, which has a decisive influence on the chemical process. Zosimos belonged to the Gnostic-Hermetic sect which worshipped the God-man figure Poimandres. Marie-Louise Von Franz, Symbols Kitab Hall ar-Rumuz, Page 17

We see the same process in the East, for the word maya, building material, is also related to mater. We think of maya as illusion, deception, but it is also building material, illusion which becomes real. Marie-Louise Von Franz, Symbols Kitab Hall ar-Rumuz, Page 22

So Tantric philosophy even calls matter the distinctness of divine thought. The East starts inside and works outwards into outer reality; we begin, on the contrary, with outward reality and never ask ourselves about the inner processes from which material tangible objects spring. Marie-Louise Von Franz, Symbols Kitab Hall ar-Rumuz, Page 22

If we regard alchemy rationally, it seems complete nonsense, but it is exceedingly meaningful psychologically, the whole riddle or secret of the human psyche is to be found in it. Marie-Louise Von Franz, Symbols Kitab Hall ar-Rumuz, Page 22

Jung’s most outstanding observation that especially Tantra yoga resembles alchemy has since been corroborated by new facts: a Zosimos text has been discovered by Fuat Sezgin which contains pictures of the coniunctio of king and queen, sun and moon. Marie-Louise Von Franz, Symbols Kitab Hall ar-Rumuz, Page 22

Whatever their style of love was, these Islamic mystics developed an awareness of the anima as being an independent inner figure in man. Marie-Louise Von Franz, Symbols Kitab Hall ar-Rumuz, Page 23

Miguel Asin Palacios has collected a whole series of stories, which illustrate the encounter of the mystic with his anima. Marie-Louise Von Franz, Symbols Kitab Hall ar-Rumuz, Page 24

What we scornfully call magic is, however, nothing else but a more archaic form of religion which is characterized by treating matter as containing a divine and psychic element. Marie-Louise Von Franz, Symbols Kitab Hall ar-Rumuz, Page 30

Magic relates to matter instead of only manipulating it. It tries to influence matter, not by technological means, but by psychological means. Marie-Louise Von Franz, Symbols Kitab Hall ar-Rumuz, Page 30

But towards the end of his [Jung] life, mainly by studying synchronistic phenomena, it became more and more probable for Jung that the objective psyche relates somehow to

inorganic matter, as if it were so to speak its inner psychic aspect. Marie-Louise Von Franz, Symbols Kitab Hall ar-Rumuz, Page 30

Therefore Jung postulated an unus mundus, a unitary world, which when observed from outside appears as matter and when observed from inside appears as the collective unconscious. Marie-Louise Von Franz, Symbols Kitab Hall ar-Rumuz, Page 30

Dr Abt is now in the possession of a valuable collection of Arabic alchemical manuscripts, which we intend to publish. A look at their content shows that they constitute the missing link within the mystical branch of alchemy, between the Gnostic-Hermetic Greek alchemy and that of the mystical Latin alchemy in Europe. Marie-Louise Von Franz, Symbols Kitab Hall ar-Rumuz, Page 11

When I lectured on alchemy in the late 1960s at the Jung Institute in Zurich, I expressed my anger that I could not get an answer from the Hyderabad Library (India) where Stapleton indicates that they have many manuscripts of Ibn Umail. Even C. G. Jung could not get an answer. A student, Dr Abt, picked up the thread and offered to go to Hyderabad. Marie-Louise Von Franz, Symbols Kitab Hall ar-Rumuz, Page 11

Many people discover relatively soon in life that the realm of their inferior function is where they are emotional, touchy and unadapted, and they therefore acquire the habit of covering up this part of their personality with a surrogate pseudo-reaction. For instance, a thinking type often cannot express his feelings normally and in the appropriate manner at the right time. It can happen that when he hears that the husband of a friend has died he cries, but when he meets the widow not a word of pity will come out. They not only look very cold, but they really do not feel anything! They had all the feeling before, when at home, but now in the appropriate situation they cannot pull it out. Thinking types are very often looked on by other people as having no feeling; this is absolutely not true. It is not that they have no feeling, but that they cannot express it at the appropriate moment. They have the feeling somehow and somewhere, but not just when they ought to produce it. Marie-Louise von Franz, Lectures on Jung’s Typology

Marie-Louise Von Franz, Interpretation of Fairy Tales:

The animus fosters loneliness in women, whereas the anima thrusts men headlong into relationships and the confusion that accompanies them. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 55

Woman needs life, relationships with people, and participation in meaningful activity. Part of her hunger comes from an awareness of dormant, unused aptitudes. The animus contributes to her unrest so that she is never satisfied; one must always do more for an animus-possessed woman. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 55

If she can stand for her human rights without animus, and if she has a good relationship with the man she loves, she can tell him things about feminine psychology which will help him to differentiate his feelings. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 55

Woman needs life, relationships with people, and participation in meaningful activity. Part of her hunger comes from an awareness of dormant, unused aptitudes. The animus contributes to Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 9

In our Christian civilization, as I mentioned, the image of the woman is incompletely represented. As Jung has said, she has no representative in the Upper Parliament. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 10

In a matriarchal structure, such as in South India, women have natural confidence in their own womanhood. They know their importance and that they are different from men in a special way, and that this does not imply any inferiority. Therefore they can assert their human existence and being in a natural way. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 10

The source of evil and of things going wrong in women's lives is often a failure to deal with and to get over hurt feelings, for hurt feelings open the door to animus attacks. The source of things going wrong, and of evil in women, in a tremendous number of cases, is that archetypal reaction of not getting over a hurt, or resentment, or a bad mood, through being disappointed in the feeling realm, and then being overpowered by the animus. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 35

If you can get back to the origin of the hurt and where you have not worked it out, the animus possession will stop; for that is where it jumped in, and that is why in animus possession there is always an undertone of the reproachful hurt woman. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 35

Animus possession in a woman annoys men madly; they go up in the air at once. But what really gets the man's goat is this undertone of lamenting reproachfulness. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 35

Men who know a little more about this know that eighty-five percent of animus possession in women is a disguised appeal for love, although unfortunately it has the wrong effect, since it chases away the very love that is wanted. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 35

Underneath the animus there is a feeling of reproach and at the same time of wanting to get back at the one who has hurt you. It is a vicious circle, and arguing develops into a typical animus scene. Thus the ignored femininity which plays up in a woman's anger is something archetypal. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 35

If the woman is in Tao and functioning according to the inner laws of her being, she can afford that kind of feminine nastiness, and it is not animus possession. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 43

There is the expression "a typical lovers' quarrel." We would call it an anima-animus quarrel, the sword crossing of animus and anima, which consists in a most horrible way of hurting each other in the most vulnerable spots. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 55

Just where the man has a most uncertain delicate feeling, the woman places the thorn of her animus; and where the woman wants to be understood or accepted, the man comes out

with some anima poison dart. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 55-56

A world in which nothing on the harsh side is ever allowed, is not on the side of life, and here we come to a typically feminine problem. The more feminine a woman is, and the less aggressive her animus, the more she will tend to be overrun by her surroundings. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 65

So we have a marvelous picture of the annoying and irritating side that a woman's animus can produce. It shows how a grownup, intelligent woman can entangle herself in such a silly idiotic quarrel or discussion. The irritated animus loses his sense of humor and is ungrateful and full of power. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 66

But usually there is a projection of the woman's destructive animus onto the man. Even if there is no man on the outside to torture her, the woman will get it from within, for when she is alone her animus assures her that she is lonely and nobody and nothing and will never get anywhere—the sadist within tells her that Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 70

In every couple relationship there are actually four figures involved: the man and his anima, and the woman and her animus. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 76

I have often observed that women who make a first attempt to use their mind, say at the university, show an animus especially inclined to mix up the instrument of the mental work and its meaning. It is typical for a kind of half-baked animus. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 78

As soon as she touches anything on the side of life activity she may fall into animus possession or a power drive and become as cold, ruthless, and brutal as her father was. All she can do is to keep right out of the life of the spirit. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 88

The animus is a kind of primitive man, just as the anima in men is a kind of primitive woman who overdoes things and then collapses. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 88

That is the tragedy of such women, but they can get to the turning point, and in the second half of life have their hands healed and can stretch them out for what they want—not from the animus or from the ego, but, according to nature, simply stretch out their hands toward something they love. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 97

It is typical for the animus that, statistically seen, he is generally right, which is why we fall for him. But he is not right in the actual situation. You might say to such a lonely woman that she should introvert more, sink into her loneliness. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 99

A woman who always gives advice irritates a man. It needs a veiling of the inner face of her animus. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 99

The head is a wonderful image of the animus, with its opinions and musings going on

all the time. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 111

The moon god is another beautiful animus figure but different from the head in the sea because he is not the single ghost of a dead person but the generally recognized god of the tribe, a god to whom the Eskimos do not show much love but to whom they pray for luck in hunting. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 115

I have seen analysands again and again cheat themselves in this way. They fight with animus and anima, abreact the emotion, then think they do not need to talk about it. But this is an illusion! Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 135

Women, much more than men, especially if they do not have a strong animus, vegetate in an amazing way. They can live ten or twenty years like plants, without either a positive or a negative drama in their lives. They just exist. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 159

When women have an undeveloped animus, when they have not worked on the animus, their mental functions often remain fixed on gossip and thinking about their neighbors. They get interested in a divorce in the neighborhood and want to know how. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 174

And it is very true that if women live alone for a long time without being in touch with men, they generally fall into the hands of the animus. It is very difficult to stand loneliness without getting overwhelmed by the unconscious, and in a woman's case naturally by the animus. Marie-Louise Von Franz, Interpretation of Fairy Tales, Page 193

Jung said that to be in a situation where there is no way out or to be in a conflict where there is no solution is the classical beginning of the process of individuation. It is meant to be a situation without solution; the unconscious wants the hopeless conflict in order to put ego consciousness up against the wall, so that the man has to realize that whatever he does is wrong, whichever way he decides will be wrong. This is meant to knock out the superiority of the ego, which always acts from the illusion that it has the responsibility of decision. . . If he is ethical enough to suffer to the core of his personality, then generally, because of the insolubility of the conscious situation, the Self manifests. In religious language you could say that the situation without issue is meant to force the man to rely on an act of God. Marie-Louise von Franz, The Interpretation of Fairy Tales, Page VI

Marie-Louise Von Franz "Archetypal Dimensions of the Psyche"

In the present-day women's liberation movement, the animus plays a very prominent role. Often the tyrannical boss that women are struggling against is not so much an external man as the tyrannical animus within themselves, which they have projected onto him. Such women even seem to attract the tyrants in their environments or to choose them as partners. They fail to see that this is connected with their inner worship of their own animus, which is suppressing their femininity. The same thing also sometimes holds true for men. They become woman-scorning homosexuals and never see that the cold, inconsiderate, and tyrannical behavior that they criticize in women is seated within themselves. Marie-Louise

Von Franz, Archetypal Dimensions of the Psyche, Page 220-221

Thus when a woman feels she needs to assert herself in some respect vis-à-vis the man, she finds herself face to face with the problem of a “two-front war”—against the man, on one hand, and against her own animus, which spoils her plan, on the other. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 145

This masculine spirit is the animus of the woman, mentioned earlier, which now, however, no longer manifests purely as affect, impulse, and vital force, but has become human, can express itself in words and deeds on a human level. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 148

The prince can be looked at as an animus figure within the woman, and in this case it would mean that when a woman makes an effort to develop the masculine side of herself, she inevitably passes through a temporary phase in which she behaves arrogantly and unskillfully by way of compensation for her otherwise yielding feminine nature. (History shows this, for example, in the behavior of the first feminists before the First World War.) Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 149

Jung tried to prove in his life’s work that behind the animus and anima in the unconscious of man and woman, a still mightier content dwells hidden, the true “atomic nucleus” of the psyche, which he called the Self to distinguish it from the ordinary everyday ego. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 153

Women, for example, often confuse the rigid opinion of their own animus with the much softer divine inner voice, which is why the French are wont to remark sardonically, “Ce que femme veut, Dieu veut!” Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 154

Beyond those, it seems to have been chosen by nature to serve the development of consciousness and the realization of the Self; for without a deep psychic relationship and interaction with a member of the opposite sex, one cannot become conscious of one’s animus or anima. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 155

Jung pointed out in his work that the tendency exists for both animus and anima to be projected onto a human partner, or in the framework of the Christian tradition to be projected onto the dogma. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 209

The projection of anima and animus onto religious figures was in many ways quite useful, because it protected people from overvaluing and deifying the opposite sex, the result of which was that there was more room for straightforward, realistic personal relationships. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 220

Today the religious symbols that could have served as a vehicle for the projections of anima and animus have lost their meaning for many people. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 220

Anima and animus have fallen back into the unconscious of men and women, where, as Jung showed, they create complications in people’s relationships. To this we can ascribe the enormous number of shattered marriages we see around us today. Marie-Louise Von Franz,

Archetypal Dimensions of the Psyche, Page 220

When men and women get to know more about their own anima or animus, they get along better with the opposite sex and also redeem these figures within themselves. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 221

The animus, however, does not express itself so often in women as an erotic fantasy or mood, but rather as “sacred” convictions. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 279

One can seldom contradict the animus, for it (he) is always right; the only problem is that his opinion is not based on the actual situation. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 279

The animus appears in many myths, not only as death, but also as a bandit and murderer, for example, as the knight Bluebeard, who murdered all his wives. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 280

The animus then embodies those half-conscious, cold, unscrupulous thoughts that many women permit themselves in the “quiet hours,” especially when they are neglecting matters that are obligations from the feeling point of view—thoughts about the division of the family inheritance, manipulative plans in which they go so far as to wish other people’s death. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 280

Like the anima, the animus, too, consists not only of negative properties. It too has an extraordinarily positive and valuable side, in which it, like the anima, can form a bridge to the experience of the Self and perform a creative function. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 281

The animus frequently appears, as it does in this dream, as a group of men, or as some other collective image. Thus also the pronouncements of the animus possessed woman usually begin with “one should” or “everyone knows” or “it is always the case . . . ,” etc. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 281

Many myths and fairy tales tell of a prince, who has been turned into an animal or a monster by sorcery, being saved by a woman. This is a symbolic representation of the development of the animus toward consciousness. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 281

As the anima does with men, the animus also creates states of possession in women. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 282

Through her suffering, the animus (for both the demon and the savior are two aspects of the same inner power) can be gradually transformed into a positive inner force. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 282

In real life, too, it takes a long time for a woman to bring the animus into consciousness, and it costs her a great deal of suffering. But if she succeeds in freeing herself from his possession, he changes into an “inner companion” of the highest value, who confers on her positive masculine qualities such as initiative, courage, objectivity, and intellectual clarity.

Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 282

The creative courage in the truth conferred by the animus gives a woman the daring to enunciate new ideas that can inspire men to new enterprises. Often in history women have recognized the value of new creative ideas earlier than men, who are more emotionally conservative. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 282

As mentioned, the woman's animus can lead to courage, a spirit of enterprise, truthfulness, in its highest form, to spiritual depth and intensity; but this only happens if beforehand she musters the objectivity to call her own "sacred" convictions into question and to accept the guiding messages of her dreams, even when they contradict her convictions. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 283

For this reason Jung says that the integration of the shadow is an apprentice's work, but the integration of the animus and anima is a masterpiece. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 319

In the Middle Ages, the negative animus of women was embodied in the devil (the witch trials), the positive animus in Christ. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 320

Marie-Louise Von Franz "The Problem of the Puer Aeternus"

It is just the same but one layer further in. You could say that with a woman the animus always anticipates what she has to do later in reality. Marie-Louise Von Franz, The Problem of the Puer Aeternus, Page 16

If she has a puer aeternus animus, she generally has a creative problem, and the cure for women is unfortunately exactly the same as for men: it is also work. When you say that, do you include having children? Marie-Louise Von Franz, The Problem of the Puer Aeternus, Page 16

In private life it is the animus of the devouring mother who takes the lead for the sheep-son. Marie-Louise Von Franz, The Problem of the Puer Aeternus, Page 44

The devouring animus of the mother feeds on the innocence and the best and most devoted feelings of the son. And there too the sheep have been eaten by the shepherd. Marie-Louise Von Franz, The Problem of the Puer Aeternus, Page 44

With a woman, it is the animus who whispers something at the back of her mind, some kind of "nothing but" remark. Marie-Louise Von Franz, The Problem of the Puer Aeternus, Page 85

In the case of a woman, it is the animus who engineers things, and he is always a professional pessimist who excludes the tertium quod non datur. Marie-Louise Von Franz, The Problem of the Puer Aeternus, Page 149

The animus says to the woman that he knows there are only so many possibilities; he says the thing can only go in such and such a way, thereby blocking off any possibility of life producing something itself. Marie-Louise Von Franz, The Problem of the Puer Aeternus, Page 149

Like so many women who feel unloved, in her bitterness she has sold herself completely to the animus. Marie-Louise Von Franz, The Problem of the Puer Aeternus, Page 208

The pretension of knowing all the answers is exactly what the father-animus produces in a woman: the assumption that everything is self-evident—the illusion of knowing it all. Marie-Louise Von Franz, The Problem of the Puer Aeternus, Page 209

The two typical disturbances of a man who has an outstanding mother complex are, as Jung points out, homosexuality and Don Juanism. In the case of the former, the heterosexual libido is still tied up with the mother, who is really. the only beloved object, with the result that sex cannot be experienced with another woman. That would make her a rival of the mother, and therefore sexual needs are satisfied only with a member of the same sex. Generally such men lack masculinity and seek that in the partner. Marie-Louise Von Franz, The Problem of the Puer Aeternus, Page 7

Generally great difficulty is experienced in adaptation to the social situation and, in some cases, there is a kind of false individualism, namely that, being something special, one has no need to adapt, for that would be impossible for such a hidden genius, and so on.

In addition there is an arrogant attitude toward other people due to both an inferiority complex and false feelings of superiority.

Such people also usually have great difficulty in finding the right kind of job, for whatever they find is never quite right or quite what they wanted.

There is always "a hair in the soup."

The woman also is never quite the right woman: she is nice as a girlfriend, but—. There is always a "but" which prevents marriage or any kind of definite commitment. Marie-Louise Von Franz, Problem of the Aeternus, Page 7-8

The healing hero, therefore, is the one who finds some creative way out, a way not already known, and does not follow a pattern. Ordinary sick people follow ordinary patterns, but the shaman cannot be cured by the usual methods of healing. He has to find the unique way, the only way that applies to him. The creative personality who can do that then becomes a healer and is recognized as such by his colleagues. Marie-Louise von Franz, The Problem of the Puer Aeternus, Page 112

Marie-Louise Von Franz “Wisdom of the Dream” .

In July 1933, Jung’s long-time associate Toni Wolff had begun to worry that his new fascination with alchemy was drawing him away from the issues of the day.

Thinking that it would be good for him to spend time with bright young people, she asked her brother to bring a group of college students for a picnic lunch at Jung's vacation tower in Bollingen, on Upper Lake Zurich. The group included von Franz, a beginning student in classical philology.

Many years later, she told an interviewer:

I was eighteen years old so I thought he was a Methuselah, or old bear or something.

But I was very deeply impressed.

I hesitated for half a year and then I went to his lecture and one day I wrote him a letter and asked him to take me in analysis.

I read one of his books and I thought: I cannot judge what this man says without having [the] experience myself.

He's talking about inner facts and if you don't know the facts, you can't learn it by theory.

He said laughingly 'So you want a teaching analysis.'

I didn't know what that was so I said anxiously 'No, I'm crazy enough for the real thing.' Marie-Louise Von Franz, The Wisdom of the Dream: The World of C. G. Jung. Boston 1990, Page. 11

Marie-Louise Von Franz "Dreams"

Women usually accept any new spirit of the times more quickly than men, and accept it with their animus, which is a logos spermatikos, because frequently they are less skeptical. Marie-Louise Von Franz, Dreams, Page 89

When a woman stays alone, she often falls into the animus. The Arabs say of a woman who leads a lonely life that a djinn has captured her in the desert! Marie-Louise Von Franz, Dreams, Page 105

Animus Personification of the masculine nature in the unconscious of a woman. The animus is often recognized in projection onto spiritual authorities; in this way, a woman's inner image of masculinity finds expression. Marie-Louise Von Franz, Dreams, Page 193

Marie-Louise Von Franz, Shadow and Evil in Fairy Tales

There the wolf becomes an attribute of a dark feminine goddess and of dark nature. In the dreams of modem women the wolf often represents the animus, or that strange devouring attitude women can have when possessed by the animus. Marie-Louise Von Franz, Shadow

and Evil in Fairy Tales, Page 255

Even if one watches one's shadow or one's animus, if one is not constantly on the alert, these figures get one in a moment of fatigue or in an abaissement du niveau mental. Marie-Louise Von Franz, Shadow and Evil in Fairy Tales, Page 321

In general, the extraverted man has an introverted anima, while the introverted woman has an extraverted animus, and vice versa. Marie-Louise Von Franz, Shadow and Evil in Fairy Tales, Page 30

People who have a creative side and do not live it out are most disagreeable clients.

They make a mountain out of a molehill, fuss about unnecessary things, are too passionately in love with somebody who is not worth so much attention, and so on.

There is a kind of floating charge of energy in them which is not attached to its right object and therefore tends to apply exaggerated dynamism to the wrong situation. Marie-Louise von Franz, Shadow and Evil in Fairy Tales Page 259

Marie-Louise Von Franz "Meaning of Redemption in Fairytales"

If I project my animus onto a man it is as though a part of my psychic energy would flow towards that man and at the same time I would feel attracted to him. This acts like an arrow, an amount of psychic energy which is very pointed. Marie-Louise Von Franz - Psychological Meaning of Redemption Motifs in Fairytales, Page 71

Unfortunately, possession carries the conviction that one is right. Just as Russian protagonists are convinced that the Western world is the destructive thing, so if the animus has you, you are sure that it is so. Marie-Louise Von Franz, Meaning of Redemption in Fairytales, Page 105

We always tend to keep within ourselves threshold reactions such as a little doubt, or a little impulse not to do something. If the impulses are not very strong we are inclined to put them aside in a one-sided way and by this we have hurt an animal or a spirit within us. Marie-Louise von Franz, The Psychological Meaning of Redemption Motifs in Fairytales, Page 58

The philosophical system with which we try to interpret contents of the unconscious is open to still more, and that is the way in which an interpretation will not have a destructive effect. One should keep to what is possible and infer at the same time that there is a lot more to it so that there is room for growth. Marie-Louise von Franz, The Psychological Meaning of Redemption Motifs in Fairytales, Page 113

A human being in a neurotic state might very well be compared to a bewitched person, for people caught in a neurosis are apt to behave in a manner uncongenial and destructive towards themselves as well as others. Marie-Louise von Franz, The Psychological Meaning of Redemption Motifs in Fairytales, Page 7

If you think the anima as being "nothing but" what you know about her, you have not the receptiveness of a listening attitude, and so she becomes "nothing but" a load of brutal

emotions; you have never given her a chance of expressing herself, and therefore she has become inhuman and brutal. Marie-Louise von Franz, The Psychological Meaning of Redemption Motifs in Fairytales, Page 43

If you observe a content which then disappears for a short time into the unconscious, it is not altered when it comes up again, but if you forget something for a long time, it does not return in the same form; it autonomously evolves or regresses in the other sphere, and therefore one can speak of unconscious as being a sphere, or entity in itself. Marie-Louise von Franz, The Psychological Meaning of Redemption Motifs in Fairytales, Page 49

The great thing is to know that. Like most of my brothers and sisters, when I am possessed by the animus, I do not notice it I am convinced it is my own and not the animus's opinion. Marie-Louise Von Franz, Meaning of Redemption in Fairytales, Page 105

When you are too much in the animus you cannot get out of it at once, so keep quiet. Go back into your room and say, "This is all wrong, there is something very suspicious about the state in which I find myself so I will not say anything for a few days," and then afterwards you can thank God that for once you managed to keep it inside. Marie-Louise Von Franz, Meaning of Redemption in Fairytales, Page 105

Women in general have this tendency-to take up new ideas, new movements, because their mind (the animus in them) is less bound by tradition. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 41

Marie-Louise Von Franz "Archetypal Dimensions of the Psyche"

Today the problem of projection of animus and anima onto collective religious figures has

become much less acute, and thus these contents exert pressure directly and immediately on the individual. Hence the vulnerability of marriages. Marie-Louise Von Franz, Archetypal Dimensions of the Psyche, Page 320

One might well ask at this point why it should be necessary for a person to be in contact with his or her historical-spiritual roots. In Zurich we have the opportunity to analyze many Americans who come to the Jung Institute and thus to observe the symptoms and results of a hiatus in culture (emigration of their forebears) and a loss of roots. In that case we are dealing with people whose consciousness is structured similarly to ours; but when we bore into the depths, we find something that resembles a gap in the steps—no continuity! A cultivated white man—and beneath that a primitive shadow, of which the Americans on the average have far less sense than we do. Marie-Louise von Franz, Archetypal Dimensions of the Psyche, Page 16

Marie-Louise Von Franz, Animus and Anima in Fairy Tales

The beard plays an enormous role in fairy tales. You know the story of Bluebeard, who killed his wives. Now he is a wonderful image of the destructive, murderous animus! There is also the tale of King Thrushbeard, which illustrates the transformation of the negative into the positive animus. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 18

When one is possessed by the animus, one has a holy conviction about one's assumptions. But one must ask, "Is that what I really believe?" One must pin down the flow. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 19

Women cannot fight the animus by killing him-they can only (catch him by pinning him by the beard so they can then escape. The male hero in myths fights, overcomes, conquers the monster. The feminine follows the path of individuation by suffering and escaping. It is enough if a woman can walk out into the human situation, rebuild human relatedness, relationship. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 20

If a woman hasn't gone through the experience of being trapped by the demon animus, she has only unconscious thoughts. It is the demon who provides her. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 21

Such a woman becomes a vampire because she has no life in herself. But she needs life and so must take it where she finds it. The negative devil-animus kills every feminine aspect in life. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 23

The Div represents the darker, more archaic form or image of God. The daughter belongs to a particular civilization. The anima is usually one step behind, and therefore the animus is also represented by a very primitive, pagan God. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 31

The animus produces emotional, stormy arguments. Whereas the anima is subject to subtle moods that come out in spoiling remarks. The animus is prone to brutal demonstrations of his power-brute force. The anima has more cunning ways to get what she wants or to make her presence known. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 31

In dreams we often see disorderly hair, which shows animus confusion. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 32

The animus loves to create a misty atmosphere, an ambiance which one cannot find one's orientation. The spreading of a cloud over a country is also attributed to dwarfs and giants because they disturb consciousness. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 32

Animus possession may take the form of criticizing everybody and everything-and the damnable thing about the animus is that he is quite right' but likely to be wrong in the specific situation. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 36

A way to stop the arguing and criticizing is for the woman to say to her animus' "If you are so terribly fanatical about what is wrong and what 'should' be' let's look at my shadow." Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 36

if a woman has a strong animus, and can overcome her reluctance to knowing her shadow, she can develop a degree of male objectivity about what goes on in her and thereby become conscious' She must learn to tell the difference between herself and her opinions, between her feminine ego and her masculine animus. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 36

Jung once said that where love is lacking, power jumps in. A woman with a strong animus has a prestige persona which she tries to protect. That is power. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 37

When a woman comes to grips with her animus, when she reflects on his influence in her life, he drowns in her reflections' while she herself is saved from drowning. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 38

Women can be tortured by the animus, who tells them they are a complete failure, that their life is finished and now it is too late. The thing to do then is to say, "Okay, I am a failure; let's not discuss it any more." This is a sort of stepping out of it and thus one saves energy and can turn to something else. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 39

Every possession by the animus is a secret inflation, Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 39

If you check on the standards used by the animus in his constant criticism, you find that they are always a collective truth, something much beyond the individual. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 40

A genuine spiritual attitude which lacks the negative quality of the animus does not oppose real feminine life. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 40

Women are not committed to specific ideas (though their animus may be), and that is why they are able to contribute to the renewal of collective attitudes. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 42

The animus is frequently like this, too impatient: a woman feels she must make up her mind immediately, cut through a situation, act one way or another, instead of waiting for the pregnant psyche to bring forth the proper new development. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 43

Through this appeasement of the animus, one may find one's true feelings and discover that it was all animus talk. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 44

Every animus conflict, if it is serious enough, seems to touch these deepest, archetypal layers of the psyche where there is an ongoing conflict between the light god and the dark god. That is why we should try to stand outside the conflict and at the same time watch it, try to realize it objectively. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 45

The animus figure appears here as a totem animal, the life principle of the girl's tribe, the guarantee of their prosperity. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 58

It is important to understand this, because we can see it in people today who blindly marry an anima or animus projection, which then leads to a situation where the couple is not able to deal with the problem. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 58

Sometimes the relationship involves only the anima and the animus and not the human beings at all: anima and animus are attracted to one other, but when the two people are thrown together they may not be able to stand each other at all! Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 60

Animus and anima are not always happy to have this relationship-they lose part of their power when they are made conscious. They would prefer to remain gods and goddesses and keep their power. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 75

In the animus situation, his destructiveness takes the form of an inner argument, which makes it necessary to give him something to chew on. But for a man, if he goes into a place where the anima herself is, it would mean that here he takes a step into life. This has to do with the fact that the anima is an archetype of life, and the animus an archetype of death. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 77

The anima's darkness is that she wants to entangle the man in the doubtful ambiguities of life, while the dark side of the animus is a demon who would pull women away from life, cut them off from it. Marie-Louise Von Franz, Animus and Anima in Fairy Tales, Page 77

Marie-Louise Von Franz, Psychotherapy

When you try to make the shadow conscious, or to become conscious of your own shadow, the inferior function will give the animus or the anima figure a special quality. Marie-Louise Von Franz, Psychotherapy, Page 89

For the animus what counts is insight or truth for truth's sake over and against any admixture of sensuality or power craving. Only a woman who loves the truth for its own sake can integrate the animus, and then he becomes, like the anima, a bridge to the Self, that is, to the knowledge of the Self. Marie-Louise Von Franz, Psychotherapy, Page 183

Fashion, the film world, and the anima possession of men reinforce the temptation for women to play the puella role, just as the animus possession of mothers and women makes young men into "eternal youths." Marie-Louise Von Franz, Psychotherapy, Page 228

If one analyzes women who are identified with the Great Mother, they often seem like an imposing massa confusa of emotions, unconscious scheming, animus opinions, and so on, behind which, however, one finds a very small, sensitive, childish ego. Marie-Louise Von Franz, Psychotherapy, Page 229

Marie-Louise Von Franz, Aurora Consurgens:

…. the “secret” of alchemy, unlike certain other fields to which Jungian psychology can be applied, has never lost interest to me.

The secret has to do with the relation of the unconscious psyche to inorganic matter and the unitary reality which may be surmised as being their common substrate—that unus mundus which Jung describes in the last chapter of Mysterium Coniunctionis. Marie-Louise Von Franz, Aurora Consurgens, Page ix.

Marie-Louise Von Franz, The Dreams and Visions of St. Niklaus von der Flue

Animus possessed women often dream that they are imprisoned in a tower, they have imprisoned themselves in this neurotic defense mechanism and cannot get out of it. Marie-Louise Von Franz, The Dreams and Visions of St. Niklaus von der Flue, Page 14

in a woman it is the animus which thinks: "One ought", "It should be done", "Everyone thinks so." The animus of a woman is a doctrinarian, an announcer of collective rules and not of rules for one person and no one else. Marie-Louise Von Franz, The Dreams and Visions of St. Niklaus von der Flue, Page 67

Marie-Louise von Franz, Lectures on Jung’s Typology

Practically, it is most helpful when one wants to find out the type to ask, what is the greatest cross for the person? Where is his greatest suffering? Where does he feel that he always knocks his head against the obstacle and suffers hell? That generally points to the inferior function. Many people, moreover, develop two superior functions so well that it is very difficult to say whether the person is a thinking intuitive type or an intuitive type with good thinking, for the two seem equally good. Sometimes sensation and feeling are so well developed in an individual that you would have difficulty in ascertaining which is the first. But does the intuitive thinking person suffer more from knocking his head on sensation facts or from feeling problems? Here you can decide which is the first, and which the well-developed second, function. Marie-Louise von Franz, Lectures on Jung’s Typology, Page 32-33

Marie-Louise Von Franz, The Way of the Dream

It is really their own masculine drive, their animus, that has estranged them from their feminine identity. It’s the result of social life in general and not of their husbands. Marie-Louise Von Franz, The Way of the Dream, Page 133

In its negative form a woman’s inner man, the animus, is a power of evil destructive to

human life. He separates a woman from her own femininity. Marie-Louise Von Franz, The Way of the Dream, Page 154

But, you see, that is the essence of what one calls possession. When a woman is possessed by the animus, she thinks that the animus is herself. Only when, or if, she wakes up does she come to realize, "No, that's not me." Marie-Louise Von Franz, The Way of the Dream, Page 159

Now, the animus is the most frequent form of possession in a woman. She is suddenly entered by a mood of cold male determination, taken over by abstract, opinionated thinking, and driven by an impulse toward rash, brutal, determined action-none of which is at all in her feminine character. Marie-Louise Von Franz, The Way of the Dream, Page 160

What Marilyn Monroe was to men, Valentino was to women. Marie-Louise Von Franz, The Way of the Dream, Page 165

The positive animus is an innermost instinctive awareness of the inner truth, a basic inner truthfulness which guides the spiritual woman in her individuation, toward becoming her own self Marie-Louise Von Franz, The Way of the Dream, Page 176

A woman who has no animus has no pep, no enterprise, no intelligence, no initiative. She is a very poor creature. She is just a womb producing children and a hand cooking in the kitchen. A woman without an animus is nothing. So the animus is an exceedingly positive thing. It is the intelligence. It is the spiritual longing. The whole spirituality of women is connected with the animus. Marie-Louise Von Franz, The Way of the Dream, Page 185

Following your own star means isolation, not knowing where to go, having to find out a completely new way for yourself instead of just going on the trodden path everybody else runs along. That's why there's always been a tendency in humans to project the uniqueness and the greatness of their own inner self onto outer personalities and become the servants, the devoted servants, admirers, and imitators of outer personalities. It is much easier to admire a great personality and become a pupil or follower of a guru or a religious prophet, or an admirer of a big, official personality - a President of the United States - or live your life for some military general whom you admire. That is much easier than following your own star. Marie-Louise von Franz, The Way of the Dream, Page 51

When people try to evade problems you first have to ask if it is not just laziness. Jung once said, "Laziness is the greatest passion of mankind, even greater than power or sex or anything. Marie-Louise von Franz, The Way of the Dream, Page 54

Any lack of balance in this respect, either too far below or too far above the mark, has an irritating effect upon the surroundings. To know if one has an inflation, a person has only to see if he or she gets on other people's nerves. If so, one is probably a bit overestimating one-self, or underestimating oneself for with an inflation a person may have feelings of either superiority or inferiority. Feelings of inferiority are just a veiled inflation. If one feels inferior, that's really ambition; a person wants to be more than one is. One wants to be a great person and knows one isn't. Inferiority is also inflation and, therefore, gets on people's nerves.

Sometimes people come in and say, "Oh well, you know, I can't do it. How do you think I can do this? You know, I'm not capable, I'm so stupid, I can't think," and so on. Then I say,

"Now stop that nonsense. Get on with your job." They are really making a conceited dance out of calling themselves inferior and incapable. Marie-Louise von Franz, The Way of the Dream, Page 52

Marie-Louise Von Franz – Dreams A Study of the Dreams of Jung, Descartes, Socrates, and Other Historical Figures

The nigredo indicates a condition of depression and sadness, a condition of being driven by instinctive impulses, passions (the appearance of wild animals), emotions, etc. Shadow and animus or anima appear in this stage in a destructive form. Marie-Louise Von Franz – Dreams A Study of the Dreams of Jung, Descartes, Socrates, and Other Historical Figures, Page 109

Marie-Louise Von Franz, Creation Myths

It was a borderline situation, a woman who, in complete animus possession, had smashed up her relationship with a man to whom she had a terrific transference. She was a walking animus and had nothing but her animus to live on. Complete destruction of her feminine personality had gone on for many years (a schizophrenic disposition), and she was within an ace of going off her head. Marie-Louise Von Franz, Creation Myths, Page 17

Marie-Louise von Franz, Lectures on Aion

The animus is very partial to argument, and he can drive an originally clear-thinking man to such despair that he can even become the animus of his own anima and argue just like a woman himself. Marie-Louise von Franz, Lectures on Aion, Page 20

It is - as mentioned before much easier to gain insight into the shadow than into the animus and anima. Marie-Louise von Franz, Lectures on Aion, Page 21

Although the ancient Greeks saw them more plastically, the animus and anima are not missing in Christianity; in fact they occupy the highest place as Christ and his bride, the church. Marie-Louise von Franz, Lectures on Aion, Page 22

The animus and anima stage is correlated with polytheism and the Self with monogamy. Marie-Louise von Franz, Lectures on Aion, Page 119

Marie-Louise Von Franz, The Cat: A Tale of Feminine Redemption

One should not forget that Jung was the first to show a way and to promote it, long before there was Women’s Lib and such things; showing that we now have to try, for the first

time in history, to establish a real relationship between men and women beyond the blind attraction through the projection of animus and anima. Marie-Louise Von Franz, The Cat: A Tale of Feminine Redemption, Page 93-94

I was pulled to read this work because of Robert Johnson's love affair with Perceval and the Grail Legend that dates from around 1987 when he first began talking about it as his platform for exploring Western Man's Wounded Feeling Function. Emma Jung was his analyst in Zurich and he took a course on the Grail Legend from her. Van Wady, The Grail Legend by Emma Jung and Marie-Louise von Franz. Page 3

Marie-Louise Von Franz, Projection and Re-Collection

In the case of a powerful love projection (that is, a projection of the inner partner-images of animus and anima), a double process sometimes takes place and one experiences it both as being struck by an arrow (invasion by a complex) and as loss of soul, as utter dependence on the presence of the other.

Inwardly one feels as if invaded by a passionate disquiet and fantasy activity, and at the same time as if one's own life has flowed out to the other in the outer world.

This explains a curious mythological motif that has so far gone unexplained.

For the most part we assume that when a man falls in love with a woman as a result of a sudden anima projection, he looks upon her as the sender of love's arrow, not the god Amor.

In antiquity, however, such a man felt that he had been shot by the god Eros or hit by the mater saeva cupidinum, that is, by Venus.

The flare-up of or invasion by passion is separately experienced as something inner, while the lost soul-fragment is considered as something different, attached to the outer figure. Marie-Louise Von Franz, Projection and Re-Collection, Page 32

Seen from the point of view of woman's psychology, Eros in Apuleius' fairy tale is also a pre-form of the god Osiris; in woman he is the "spirit who shows the way," in the original meaning of the word (psychopompos) } that is, her positive animus.

One can study his destructive aspect in the very impressive medieval reports of possession by the devil, but here he is the positive animus-daimon in the role of mediator to the Self, which for a woman could be seen in the goddess Isis; Isis was also officially invoked as "Isis of women" in Egyptian religious texts. Marie-Louise Von Franz, Projection and Re-Collection, Page 134

The animus as divine puer aeternus on the other hand, appears as a creative spirit who can inspire a woman to undertake her own spiritual achievements. This spirit is a spirit of love, that is, of her own living inner mystery, which comes into realization in the Eros between man and woman. Marie-Louise Von Franz, Projection and Re-Collection, Page 134

It appears to be in the nature of the animus to lure the woman away from reality now and again. Marie-Louise Von Franz, Projection and Re-Collection, Page 135

In both cases anima and animus effect an alienation from reality, because the empathetic projections of the anima are of an illusory nature and the judgments of the animus are very often simply beside the point. Marie-Louise Von Franz, Projection and Re-Collection, Page 135

Just as in the case of Apuleius the mother-anima figure appears differentiated into a form close to the human (Charite) and two divine forms (Psyche and Isis), so Perpetua too is guided in her visions on the one hand by animus figures that are symbolized by men from her environment and on the other by the divine shepherd and fencing-master, who are wholly transpersonal. Marie-Louise Von Franz, Projection and Re-Collection, Page 136

If we compare the two great daimons, Anima and Animus, as they are depicted in our two examples, it becomes clear that, for Apuleius, Isis would be the anima, whereas she would represent the Self for a woman, just as the cosmic shepherd appears as animus in Perpetua's visions but as the personification of the Self in texts that recount the inner experiences of men. Marie-Louise Von Franz, Projection and Re-Collection, Page 139

Anima and animus, as we have come to know them in the form of lsis and the shepherd (Hermes-Psychopompos) in the two examples discussed above, appear in the alchemistic tradition as king and queen. Marie-Louise Von Franz, Projection and Re-Collection, Page 140

If we compare the projections that issue from the shadow complex with those proceeding from the anima-animus complex, we may say that insight into one's own shadow projections means first of all a moral humiliation, intensive suffering. Marie-Louise Von Franz, Projection and Re-Collection, Page 141

Insight into projections originating in the anima or the animus, on the other hand, demands not so much humility as level-headedness and commonsense self-observation and reflection, which demand a certain wisdom and humaneness, because these figures always want to seduce us away from reality into rapture or pull us down into an inner world of fantasy.

Whoever cannot surrender to this experience has never lived; whoever founders in it has understood nothing. Marie-Louise Von Franz, Projection and Re-Collection, Page 141-142

We should be skeptical about attempts to relate some of these "souls" or "daimons" to the Jungian concepts of shadow, anima, animus, and Self.

It would be a great mistake, as Jung himself often emphasized, to suppose that the shadow, the anima (or animus), and the Self appear separately in a person's unconscious, neatly timed and in definable order.

In the reality of everyday practice it is much more likely that a person in depth psychological analysis will first meet with something psychically "absolutely other" in himself, a dark, chaotic something, appearing to him in complicated dream images in which, little by little, he begins to discover his alter ego. Marie-Louise Von Franz, Projection and Re-Collection, Page 144-145

If we look for personifications of the Self among the daimons of antiquity, we see that certain daimons are more like a mixture of shadow and Self, or of animus-anima and Self, and that is, in fact, what they are.

In other words, they represent the still undifferentiated ”other,” unconscious personality of the individual. Marie-Louise Von Franz, Projection and Re-Collection, Page 145

The heretic Girard di Monteforte (near Turin) even interpreted God as the primordially existing mind, or spirit, of man (!) and the Son as the spirit (animus) of man(!) beloved by God, but the Holy Spirit as the understanding of Scripture. Marie-Louise von Franz, Projection & Re-Collection, Page 49

The animus as divine puer aeternus on the other hand, appears as a creative spirit who can inspire a woman to undertake her own spiritual achievements.

This spirit is a spirit of love, that is, of her own living inner mystery. Marie-Louise von Franz, Projection & Re-Collection, Page 134

Whereas the anima usually appears in the form of a fascination, an allurement that draws the man into life, the animus often appears as a spirit of death; indeed there are even fairy tales in which a woman marries a handsome, unknown stranger who is revealed later on as death personified, · a revelation that brings about the death of the woman herself. Marie-Louise von Franz, Projection & Re-Collection, Page 135

This is tied to the fact that, as a projection-making factor, a man’s anima produces mainly passive, that is, empathetic, projections that bind the man to objects; the animus, on the other hand, produces more active, that is, more judgmental, projections that tend to cut the woman off from the world of objects. Marie-Louise von Franz, Projection & Re-Collection, Page 135

The shadow or the animus and anima can infuse a person with curiously distorted thoughts about himself, but only that reflection which proceeds from the Self, the inner center, could be correctly described as genuine moral reflection. Marie-Louise von Franz, Projection & Re-Collection, Page 168

Marie-Louise Von Franz -The Feminine in Fairy Tales

That would be the symbol of such shirts, and that is one of the highest achievements of the feminine process of individuation—the attainment of that subtle rightness which makes Vasilisa a queen. The latter symbolizes a model of femininity for the new age to come. Marie-Louise Von Franz, The Feminine in Fairy Tales, Page 194-195

People who have a creative side and do not live it out are most disagreeable clients.

They make a mountain out of a molehill, fuss about unnecessary things, are too passionately in love with somebody who is not worth so much attention, and so on.

There is a kind of floating charge of energy in them which is not attached to its right object and therefore tends to apply exaggerated dynamism to the wrong situation. Marie-Louise von Franz, Shadow and Evil in Fairy Tales Page 259

There are people who cannot risk loneliness with the experience. They always have to be in a flock and have human contact. Marie-Louise von Franz, Alchemy: An Introduction to the Symbolism and the Psychology, Page 140

And I said [To a Patient], “Look here, this is your negative thinking. Somewhere you do think like he thinks, and you think this analysis is bullshit.” Marie-Louise von Franz, Psychological Perspectives, Page 311

Many think that even this is active imagination. It is not! Marie-Louise von Franz, Psychological Perspectives, Page 301

It’s fantasizing, and anybody who has a rich fantasy life, who is open to the unconscious, has a good intuition, can do that.

That is not active imagination, but I always see that this error is still very widespread.

These individuals don’t hold on onto Proteus till he is in his true shape, when they could actually talk to him and ask their question. Marie-Louise von Franz, Psychological Perspectives, Page 301

This is what many people do in active imagination: They enter the fantasy with what Jung calls a “fictive ego”—an ego that isn’t their true ego. Marie-Louise von Franz, Psychological Perspectives, Page 301

There you see how important it is to teach people that they should not simply do what the voices tell them to do, nor should they repress the voices as schizophrenic and crazy.

“My God, have you forgotten to talk to your anima?” He said, “Yes, I have.” I said, “Well, there you are!”

He apologized to his anima and his symptoms disappeared.

This case shows that if you promise something in an active imagination, it is just the same as if you promise it to a real human being. Marie-Louise von Franz, Psychological Perspectives, Page 302

Instead the patient needs to know this: “Rather, be more careful and do not go so far, but go alone and face it alone. That makes one a grown-up; only facing these things alone, having to wake up, make up one’s lonely mind or heart about what to do in a dangerous situation. Marie-Louise von Franz, Psychological Perspectives, Page 304

A few years after I went into analysis with Jung, a younger generation came into analysis with him and was called “the younger group” in the Psychological Club.

The members of this younger group decided on their own one day to call themselves the “daughter corps of Jung” and began to talk about Jung as the “papa.” Marie-Louise von Franz, Psychological Perspectives, Page 304

I am personally convinced that great world catastrophes are imminent, and it will need a miracle to escape them, and that therefore those [apocalyptic] dreams have to be take partly, or nearly entirely, objectively.

How Don Juan describes dreaming is exactly, or to a great extent, similar to active imagination.

He even calls dreaming “controlled folly,” and Jung called active imagination a “voluntary psychosis.” Marie-Louise von Franz, Psychological Perspectives, Page 308

I think it’s the greatest merit of Jung that he has taught us how we can relate to this weird world of the deeper unconscious without breaking up our human relationships or our marriage or whatever our social situation is. Marie-Louise von Franz, Psychological Perspectives, Page 309

We have a maid who is a medium and has heard voices all of her life. I have never touched her psychologically.

She is an anachronism. Her soul was born in the Stone Age and by mistake it got into the present age, and that was a rather difficult situation for her to cope with, but she managed very well.

Once she realized that she was having conversations with voices, she discovered on her own how to handle them. Marie-Louise von Franz, Psychological Perspectives, Page 309-310

I’ve analyzed a lot of people who have done yoga. I’ve analyzed lots of people who did a bit of Zen meditation, you know, but one man in particular stands out: He has done meditation for four years and gotten some of the titles, but as far as I’ve seen, he is not a success.

This Zen man has become completely unspontaneous.

He seems to wear a mask. Even his handwriting—a very beautiful calligraphy—is completely artificial.

His wife got so annoyed with him that she ran away. Marie-Louise von Franz, Psychological Perspectives, Page 310

I think each type has its own difficulty. For instance, it’s easy for intuitives to get into fantasy but very difficult to connect it with reality. Marie-Louise von Franz, Psychological Perspectives, Page 311

Now for me, the feeling confrontation is difficult. I’m a thinking type.

So, I have the same difficulty with the inner world as with the outer world.

In the outer world my difficulties are related to the feelings and in the inner world too. Marie-Louise von Franz, Psychological Perspectives, Page 311

When Jung was dying, he said to me, “When I shut my eyes, I see great stretches of the earth completely destroyed. Thank God it is not the whole planet.” Marie-Louise von Franz, Psychological Perspectives, Page 313

Jung once went walking with Miss Hannah and me, and there was a marvelous sunset, and he said, “You know, that sun, our sun system is based on something very unsafe. This sun is a very unsafe luminary or heavenly body. It could explode any minute, and if the sun exploded, every life on earth would be destroyed in twelve seconds. You count to twelve, and there’s nothing left. And that could happen at any minute because it’s unstable.” And then he added, “And, you know, to the psyche that would make no difference.” Marie-Louise von Franz, Psychological Perspectives, Page 313

But Jung very often used the expression, “His number was up.”

There is such a thing. Sometimes people’s numbers are just up. It’s not their fault.

It’s not anything gone wrong; death comes naturally once to everybody. Marie-Louise von Franz, Psychological Perspectives, Page 314

I think that’s a very bad habit in certain Jungian circles if a member of the club or so dies early, then they say, “He or she must have that and that and that.”

I think that’s petty and not right. Marie-Louise von Franz, Psychological Perspectives, Page 314

The unconscious is the saving thing and the demonic, the destructive thing.

That’s why Jung says, “It’s our task to hold those opposites together.”

That’s the wedding of the king and the queen, of this big dream.

That’s why we have to judge, because the unconscious is the highest—what the Hindu would call super-consciousness—and is utter ridiculous nonsense. Marie-Louise von Franz, Psychological Perspectives, Page 314

You know, Jung even says schizophrenia is a healing reaction of nature gone wrong, because it’s probably an auto-intoxication. I mean physically.

It has to do with a toxic state. Marie-Louise von Franz, Psychological Perspectives, Page 317

Carl Jung remained faithful to his wife Emma in one way only serious scholars can understand: He promised never to talk or write about the Grail Legend, as Emma Jung spent thirty years of her life researching the Grail story. Van Wady, The Grail Legend by Emma Jung and Marie-Louise von Franz. Page 1

I was pulled to read this work because of Robert Johnson’s love affair with Perceval and the Grail Legend that dates from around 1987 when he first began talking about it as his platform for exploring Western Man’s Wounded Feeling Function. Emma Jung was his analyst in Zurich and he took a course on the Grail Legend from her. Van Wady, The Grail Legend by

Marie-Louise von Franz, A Woman's Way an Interview

Yes. I could not have had children because my health was very, very precarious all my life. When I was young, I would have liked to marry and have children, yet I know now in retrospect that it would have probably killed me. So I can see that although I wanted children, it was not my destiny. - Marie-Louise von Franz, A Woman's Way, Page 118

Donna: With today's technological advances, many women make their decision regarding children on the basis of available birth control or abortion instead of doing that inner search. Marie-Louise: Each is an individual case. Every woman should listen within and she will know whether to have a child, even if illegitimately, or whether for her the answer is not to have this child. - Marie-Louise von Franz, A Woman's Way, Page 118

PP: How do you feel about the issue of family planning and elective abortion in particular?

Marie-Louise: Once again, it is an individual matter.

One woman could err in not having an abortion when her individual situation says she should.

Another woman could err by having a child when she should not.

One must stay close to feeling to know what one should do in this matter of having or not having children. - Marie-Louise von Franz, A Woman's Way, Page 118

Nietzsche is the prototype of modern man having an inflation because of not believing any more. It is the madness of not only Europe but also China and America. When people do away with religious tradition, they fall into the Superman fantasy. - Marie-Louise von Franz, A Woman's Way, Page 103

For instance, Nietzsche says in Zarathustra, "If you go to the woman, take the whip with you." That is completely true for the inner life. A man should whip his anima. That means, he should be able to criticize his anima when it is appropriate to do so. - Marie-Louise von Franz, A Woman's Way, Page 103

Marie-Louise von Franz, Archetypal Patterns in Fairy Tales

Jung once said that the strongest passion in humans is not hunger, sex or power, although these are quite strong; the very strongest passion is laziness. The longer I study human beings, including myself, the more I am inclined to agree. Laziness is the strongest passion. Marie-Louise von Franz, Archetypal Patterns in Fairy Tales, Page 43

Jung says that the unconscious process of individuation results in an incredible hardening of the individual against others, while consciously working on the problem of individuation and the problem of transference leads to humanization, to greater consciousness, wisdom and relatedness. Marie-Louise von Franz, Archetypal Patterns in Fairy Tales, Page 64

We know from experience that when a daughter has a close positive tie to her father, this gives her an active spirituality and an aliveness of the mind, with mental and spiritual interests. As Jung pointed out, such women are not like others who do things only to please men. They really do these things on their own. Marie-Louise von Franz, Archetypal Patterns in Fairy Tales, Page 77

As you know, Jung says of Western alchemy that it was not an anti-Christian movement but rather a compensatory undercurrent which preserved many things that were discarded, forgotten or underestimated in the developing Christian world-view. Marie-Louise von Franz, Archetypal Patterns in Fairy Tales, Page 124

In China, the two great movements were Taoism and Confucianism. In the conscious social world it was Confucianism that took official precedence over Taoism. Confucianism was the philosophy on which most of the outer civilized life of China was based, while Taoism has a more complicated history. In fact, at times Taoists had to go underground because of persecution. et Taoism always constituted that undercurrent which kept contact with the living development of the collective unconscious, as opposed to surfacing in conscious rules of behavior. That is why its ideas have been preserved in folklore and linked with alchemy. Marie-Louise von Franz, Archetypal Patterns in Fairy Tales, Page 124-125

The animus of the mother especially seems to have such a destructive, inhibiting effect on creativity. Jung himself told us once that when he was a student of sixteen, he became very excited about something chemistry or physics and he drew enormous charts in his room. He put them all up on the wall. Then his mother came in, looked at them suspiciously and said, "Is that of any use?" And Jung was so upset by this that for three days he couldn’t go on with the project. Finally he pulled up his socks and said, "Damn it all, I’m not going to be hindered by her remark," and went on again with his charts and figures. But for three days he was completely lamed by that remark, "Is that of any use?" Marie-Louise von Franz, Archetypal Patterns in Fairy Tales, 153

Jung even went so far as to say that senility was to a great extent a facultative curse. In other words, it could be avoided. If old people restricted themselves to a small rhythm of life and concentrated on doing everything slowly and carefully, they could avoid becoming senile. Marie-Louise von Franz, Archetypal Patterns in Fairy Tales, 170

Schopenhauer once said that the sense of humor is the only divine quality in humans. Jung often quoted this saying. Once he told me that he made it a great point to see if his patients had a sense of humor. People who have no sense of humor are very difficult to treat, and if they are psychotic they are practically incurable. On the other hand, even severely psychotic people sometimes have a sense of humor. f those, Jung would say, "Oh, take them, they have such a sense of humor. You might not cure them, but you can keep them afloat." Marie-Louise von Franz, Archetypal Patterns in Fairy Tales, 183

Marie-Louise von Franz - Chapter 14 The Text (2022-07-22 04:32)

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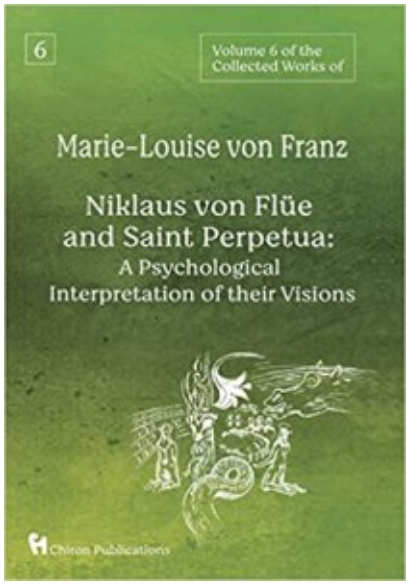
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Volume 6 of the Collected Works of
Marie-Louise von Franz
Niklaus von Flüe and Saint Perpetua:
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[1]Marie-Louise von Franz: Niklaus Von Flüe And Saint Perpetua: A Psychological Interpretation of Their Visions

Chapter14

The Text

178 The text of the "Passio Perpetuae et Felicitas;’ which describes the last days of the

African martyrs Perpetua and Felicitas and their fellow sufferers, was discovered about the middle of the 17th century by Lukas Holsten among manuscripts coming from Monte Cassino.

It was edited by P. Poussines and soon afterward-in the year 1668-was included in the Acta Sanctorum.

A Greek version was found in Jerusalem in 1889 and published the following year.

179 Opinion is still divided as to which is the original text, but most scholars are inclined to look upon the Greek version either as an independent text or as a translation.1

180 A great number of noted theologians attribute the account to the Father of the Church, Tertullian.

(The visions, on the other hand, are recorded by the martyrs themselves.)

The proofs given by J.A. Robinson in his stylistic examination of the text are, to my mind, convincing evidence in favor of Tertullian’s authorship.

181 Actually, Tertullian’s claim is disputed mainly because, when making mention of the visions in his later writings, he says that Perpetua met only martyrs in the next world.

This led to the conclusion that he had confused her visions with the vision of

Saturus (a fellow martyr whose mandala vision is also recorded in the "Passio Perpetuae").2

In my opinion, however, this refers-as Robinson points out-to the many people clad in white whom Perpetua, in her first vision, meets in the World Beyond.

In any case, Tertullian was in close connection with the martyrs whose sufferings are described in the text. Perpetua, Felicitas, and their fellow martyrs (Satuminus, Secundulus, Renovatus, and Saturus) were all put to death in Carthage in A.D. 203, during the time that Tertullian was its bishop. Marie-Louise von Franz, Niklaus von Flue and St. Perpeua A Psychological Interpretation of Their Visions, Page 133-134

1. https://smile.amazon.com/Collected-Works-Marie-Louise-Franz-Interpretation/dp/1685030300/ref=sr_1_1?crid=2ELXV33PCHZ7Q&keywords=marie+louise+von+franz+collected

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So the earth is fertilized, and then come the first green shoots, then the Ram leaps up. **(2022-07-23 04:36)**

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[1]Visions Seminar

For in formulating his highest principle, man formulates himself.

I explained in a former seminar that the different stages of religious dogma are based upon astrology.

The time of the sacrifice of the bull god was about 2,150 years before the Christian God, the length of one platonic month.

And the end of Aries was reached about the time of the birth of Jesus, a very uncertain date, perhaps 100 B.C.

That is the lamb sacrifice; Christ is the lamb of God and represented as such in early catacomb pictures.

There he is even depicted with the horns of a ram; he is the ram. So Aries was the sacrificed god.

Now if, in two or three hundred years, or about 2,150 years after the end of Aries, a new symbol should be produced, it would be a sacrificed fish, because ours is the age, or the platonic month, of the Fishes.

The Ram as a spring sign symbolizes the first shoots of green that come up from the earth.

The symbolism of the zodiac originated in the south, most probably in Mesopotamia, so it would be the green shoots that appear there after the winter rains.

There are no snow signs in the zodiac, because there was no snow in the country where they originated.

The rainy season was in February and March, and in February comes the sign of Aquarius, represented by a man with water jars.

That is the rain god, and then follow the Fishes.

When Aquarius has poured out a flood, then fishes may be found in that water; fish are like seed in the fertilized earth, or like sperm, they are seed thoughts; they always mean unconscious contents.

So the earth is fertilized, and then come the first green shoots, then the Ram leaps up.

I call your attention to this symbolism because later on we shall find in the Hindu psychology a sort of theory of these phenomena.

There the god in his origin is called the green leaf, and I have a number of pictures by patients in which they symbolized the first intimation of the independent autonomous movement by a green leaf, or a green shoot, or a plant which unfolds perhaps two leaves.

In the teaching of the Sufi, who practice a form of Mohammedan mysticism, a sort of secret teaching, it is said that God appears in three forms. Carl Jung, Visions Seminar, Page 111

1. https://smile.amazon.com/Visions-Notes-seminar-1930-1934-Bollingen/dp/0691099715/ref=sr_1_1?crid=VIDSE5LTYG5R&keywords=jung+visions+seminar&qid=1653997058&spref

The woman offering the child is Mary; Mary brought forth a child to be sacrificed on the cross. **(2022-07-24 03:47)**

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[1]Visions Seminar

Then a child is offered to the cross.

The woman offering the child is Mary; Mary brought forth a child to be sacrificed on the cross.

This means that whatever is growing in one’s mind, reaching out into the future, is to be sacrificed.

Therefore no progress. You know how difficult progress has always been.

It is only recently that people like myself have not been executed; I would have been burned in the Middle Ages.

The mere fact that poor old Galileo had some ideas about the movement of the earth was enough to put him under thumbscrews, and the most innocent philosopher was burned alive.

That is not so long ago, and often it happened to perfectly nice people.

It was in 1796 that the last witch was burned to death in Glarus, about sixty kilometers from here, and what is that? Carl Jung, Visions Seminar, Page 149

1. https://smile.amazon.com/Visions-Notes-seminar-1930-1934-Bollingen/dp/0691099715/ref=sr_1_1?crid=VIDSE5LTYG5R&keywords=jung+visions+seminar&qid=1653997058&spref

Photos of Toni Wolff (2022-07-25 03:06)

FIGURE 63
Toni Wolff working in the garden of Bollingen Tower.
Courtesy of the Naeff family archives.

FIGURE 76
Oil pastel portrait of Toni Wolff with her trademark black sheath cigarette holder, by her sister Gisela Wolff-Cadenau.
Courtesy of the Wolff family archives.

FIGURE 68
C. G. Jung standing on a construction site—possibly at Bollingen Tower.
Courtesy of the Naeff family archives.

FIGURE 66
Toni Wolff and C. G. Jung at Bollingen Tower,
ca. 1926.
Courtesy of the Naeff family archives.

FIGURE 50
Toni Wolff spinning the yarns of fate as an oracle character in a family pla
Courtesy of the Naeff family archives.

FIGURE 49
Toni Wolff, *seuse*, enacting a séance as a *medium* in a family pl
Courtesy of the Naeff family archives.

FIGURE 64
Toni Wolff (center) at the wedding of Susi and Hans Trüb.
August 30, 1913.
"Toni had been the real one in the dark." —Laurens van der Post.
Courtesy of the Trüb family archives.

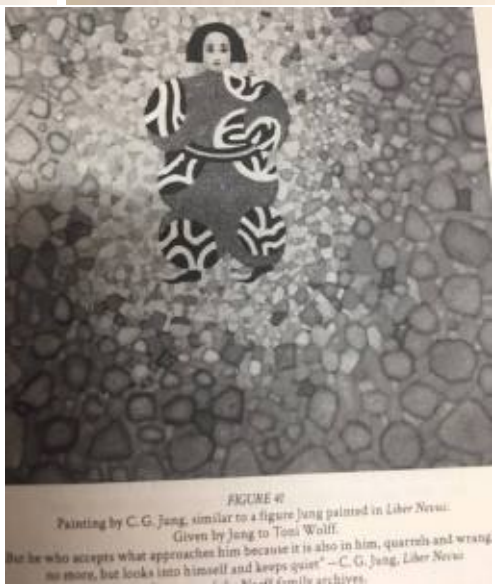


FIGURE 47
Painting by C. G. Jung, similar to a figure Jung painted in *Liber Novus*.
Given by Jung to Toni Wolff.
"But he who accepts what approaches him because it is also in him, quarrels and wrang
no more, but looks into himself and keeps quiet." —C. G. Jung, *Liber Novus*
Courtesy of the Wolff family archives.

FIGURE 39
The Wolff sisters.
Left to right: Erna, Toni, and Susi.
June 17, 1913 (two years after Toni first met Dr. Jung).
Courtesy of the Naeff family archives.

FIGURE 20
The Wolff sisters with Paul Mathias (Erna's fiancé).
Left to right: Toni, Erna, and Susi.
ca. 1910–1911.
Courtesy of the Naeff family archives.

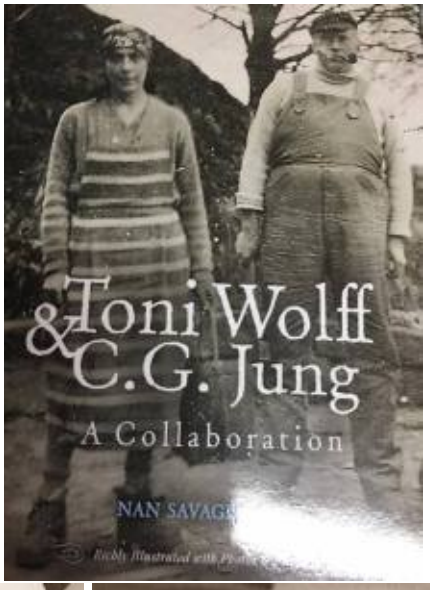
FIGURE 19
Anna Wolff-Sutz (Toni's mother).
Courtesy of the Trüb family archives.

FIGURE 18
Arnold Wolff (Toni's father).
Courtesy of the Trüb family archives.

FIGURE 11
Family picnic.
From left, Arnold Wolff and Toni Wolff.
1905.
Courtesy of the Naeff family archives.

FIGURE 4
Wolff extended family.
From left: Arnold (Toni's father), Anna (Toni's mother), and Toni (*standing*).
Courtesy of the Trüb family archives.

FIGURE 3
The Wolff sisters.
Left to right: Erna, Toni, and Susi.
Courtesy of the Trüb family archives.



Mary Briner, T. Wolff, Emma Jung, C.G. Jung, Tommy at Eranos, 1939

FIGURE 4
Wolff extended family.
From left: Arnold (Toni's father), Anna (Toni's mother), and Toni (standing).
Courtesy of the Trüb family archives.

Toni Wolff, C.G. Jung and Barbara Hannah at Eranos, 1939

FIGURE 31
Oil painting of Toni Wolff, signed "F. Barth 27."
Based on the signature, the painter is likely Paul Basilius Barth,
cousin of well-known theologian, Karl Barth.
1927.

FIGURE 13
Family picnic.
From left, Arnold Wolff and Toni Wolff.
1905.
Courtesy of the Naeff family archives.

FIGURE 67
Toni Wolff working.
ca. 1930s
Courtesy of the Naeff family archives.

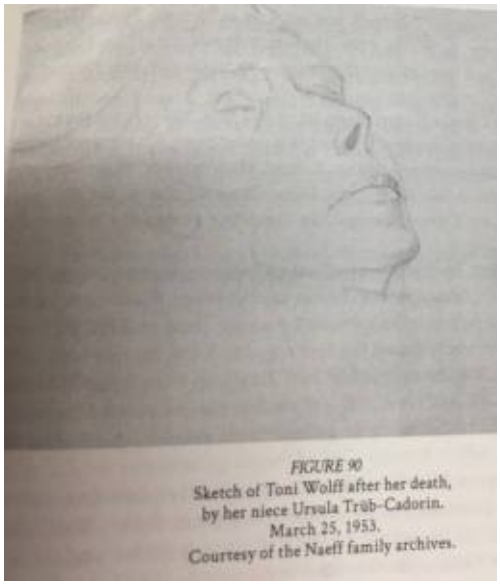


FIGURE 90
Sketch of Toni Wolff after her death, by her niece Ursula Trüb-Cadorin. March 25, 1953.
Courtesy of the Naeff family archives.

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Mary Briner, T. Wolff, Emma Jung, C.G. Jung, Tommy at Eranos, 1939

FIGURE 56
Toni Wolff dressed as Queen Nefertiti at a Psychology Club masquerade. *ca.* 1924.
"With that headdress on, Toni Wolff would be the image of that Egyptian queen" —Ruth Bailey
Courtesy of the Naeff family archives.

FIGURE 87
Toni Wolff working.
ca. 1930s
Courtesy of the Naeff family archives.

FIGURE 44
Toni Wolff (center) at the wedding of Susi and Hans Trüb.
August 10, 1915.
"You had wise that one on the dark." —Laurens van der Post

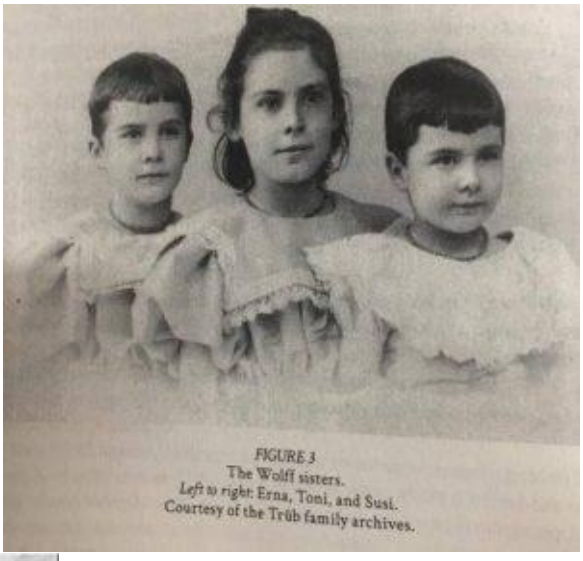

FIGURE 3
The Wolff sisters.
Left to right: Erna, Toni, and Susi.
Courtesy of the Trüb family archives.

That is a Gnostic myth, and that is a psychological experience. **(2022-07-26 04:11)**

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[1]Visions Seminar

It was exactly as it happened to the Demiurgos: When he had created the world he withdrew a bit to look down on what he had done.

"That is damned good," he said and was quite vain about it, "I am the creator of the

world."

Then in his vanity he also looked up in order to say, "And this too, how fine it is," when he suddenly beheld a little light far above his head and knew that that he had not created.

Instantly he traveled up and up until he reached that light so far above him.

And there he came to another world, there he discovered the spiritual world which he had not made, and there the great enlightenment came to him, that worlds and worlds had existed and would continue to exist besides this miserable little world which he had created.

That is a Gnostic myth, and that is a psychological experience.

It describes the mystery in an initiation: here is something which I have not created. Carl Jung, Visions Seminar, Page 176

1. https://smile.amazon.com/Visions-Notes-seminar-1930-1934-Bollingen/dp/0691099715/ref=sr_1_1?crid=VIDSE5LTYG5R&keywords=jung+visions+seminar&qid=1653997058&spref

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You know that between the ages of sixteen and twenty suicide is very frequent (2022-07-27 03:25)

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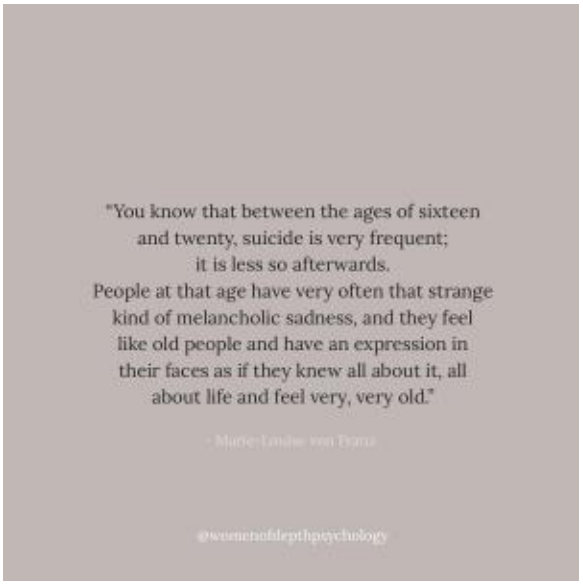
"You know that between the ages of sixteen
and twenty, suicide is very frequent;
it is less so afterwards.
People at that age have very often that strange
kind of melancholic sadness, and they feel
like old people and have an expression in
their faces as if they knew all about it, all
about life and feel very, very old."

So one should always say, "Just because you are bored, and just because you are lazy, now you have to do a double amount of work, but good stuff!"

That puts an end to the boredom! You know that between the ages of sixteen and twenty suicide is very frequent and less so afterward.

People at that age often have that strange kind of melancholy sadness, and they feel like old people.

They have an expression on their faces as if they knew all about life and felt very, very old, so what would be the use of playing about with the others, of dancing with girls or with boys.

They retire into a kind of grandfatherly and grandmotherly attitude toward life.

This is only a symptom and simply means that they have not found the clue to the water of life, where they could find an issue for themselves, so they drift on in this way.

At that age it is technically difficult for people who are a bit different from others to find out what would be their possibilities in life, and then life gets dammed up.

Obviously we have the same situation here with the child who constantly and sadly looks at the sunset.

Next we learn that life on B-612 was not quite as boring as we had imagined, for Saint-Exupéry hears from the little prince that there

is a rose on the planet, that one day the seed of a rose came through space and landed on the little planet and has slowly grown, until a lovely rose has unfolded its beauty.

Saint-Exupéry finds this out because the little prince is suddenly terribly upset and constantly asks him if a sheep will eat roses?

If it does, then he can’t have a sheep because it must eat the baobab trees but not the rose!

So, indirectly, through this anxiety, the little prince gives away the fact that he has such a rose on his planet.

Then the description goes on:

But the shrub soon stopped growing, and began to get ready to produce a flower.

The little prince, who was present at the first appearance of a huge bud, felt at once that some sort of miraculous apparition must emerge from it.

But then the flower was not satisfied to complete the preparations for her beauty in the shelter of her green chamber.

She chose her colors with the greatest care. She dressed herself slowly. She adjusted her petals one by one.

She did not wish to go out into the world all rumpled, like the field poppies.

It was only in the full radiance of her beauty that she wished to appear.

Oh, yes! She was a coquettish creature! And her mysterious adornment lasted for days and days. Marie-Louise Von Franz, Puer Aeternus Problem, Page 67

1. https://smile.amazon.com/gp/product/0919123880?pf_rd_r=VD0VNF6A6DDKTAY8RTPJ&pf_rd_p=5ae2c7f8-e0c6-4f35-9071-dc3240e894a8&pd_rd_r=6e05174d-d668-4527-8907-85f4256

They call it the voice of the great spirit. **(2022-07-28 04:16)**

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[1]Visions Seminar

On the African west coast when they call the boys for initiation, they whirl the great bull-roarers and make a sound which is very impressive in the night.

They call it the voice of the great spirit.

And when they hear the bull-roarers no woman is allowed to go out of the house, for if she should see that her husband was the sacred spirit, she would go to the devil.

No wife has ever been convinced that her husband was a superman, the voice of the great spirit; she says that is all nonsense.

Therefore if a woman or a girl dares to peep out of the hut she is instantly killed.

It is quite serious; even when women see the totemistic ceremonies of the men quite by chance, they are killed by the spear. Carl Jung, Visions Seminar, Page 183

1. https://smile.amazon.com/Visions-Notes-seminar-1930-1934-Bollingen/dp/0691099715/ref=sr_1_1?crid=VIDSE5LTYG5R&keywords=jung+visions+seminar&qid=1653997058&spref

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Chapter 12 The Vision of the Terrifying Face of God (2022-07-29 03:27)

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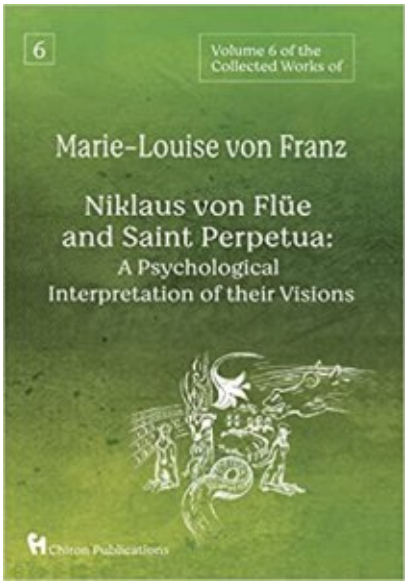
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Chapter12

The Vision of the Terrifying Face of God

1so Brother Klaus had his terrifying vision between the years 1474 and 1478, that is, somewhere from thirteen to nine years before his death (1487).1

Woelflin reports that, after the vision, Brother Klaus's visitors were filled with terror when they looked at him.

On the origins of this fear, Klaus himself said that it had come about when he saw a piercing light resembling a human face.

At the sight of it he feared that his heart would burst into little pieces and, overcome with terror, he turned his face away and fell to the ground.2

Because of what he had seen, his face had become terrifying (horribilem) to others.3

The humanist Karl Bovillus describes the same vision in 1508:4

"a vision appeared to him in the sky, on a night when the stars were shining and he stood in prayer.

He saw the head of a human figure with a terrifying face, full of wrath and threats:’5

As Jung points out, 6 a comparison was quickly made between this image and the image of the avenging Christ of Revelation I:13.7

And, as Jung goes on to show,8 this vision of light is connected to the star which Brother Klaus saw before his birth and to the light which he saw in Liestal.

If we compare the three visions of light, then we see that there is a development in the sequence of the motifs:

First is the remote star, far out in the cold cosmos; then the radiant light (which stabs and wounds Klaus in the stomach, the seat of emotions); and finally, the radiant light with the terrifying face in it which turns into

a primordial experience of the divine in which God reveals Himself as a person with a human face.

However, no mention is made of this last big vision in the parish register of Sachseln.

But, as Alban Stoeckli quite rightly emphasises, this does not refute the truth of the other reports.9

Rather, it more than likely means that Brother Klaus was more reticent about this vision than he was about his other visions.

The biographer Woelflin knows nothing of the wheel image connected to this vision, whereas Bovillus does, and the latter’s aforementioned report goes on to say10

St. Niklaus saw 153 "a face and on the head was a threefold or papal crown, in the middle of which was the small sphere of the world, and on this sphere there was a cross.

The face bore a long three pronged beard. Six sword blades without handles appeared to go out from the face in different directions.

One went upwards from the forehead and penetrated the sphere and cross, with its broad end stuck in the forehead and its narrow end pointing upwards.

Two other blades emanated from each eye respectively, with their pointed end in the eyes and their broader end pointing upwards.

Two sword blades emanated

from the nose with their broader end in the nostrils.

The sixth sword blade emanated from the mouth with its broad end pointing upwards and the tip of the sword in the mouth.

All of these sword blades appeared to be the same. Brother Klaus had this vision painted in his hermitage.

I [Bovillus] saw it and my soul comprehended it and it was etched into my memory.

As its true meaning has remained hidden from me (although, through its terrifying nature it suggests that

mankind is not threatened by small thunderbolts), perhaps you [Heiny am Grund] can better explain what it means ... "

154 Apparently, Bovillus mistook the spokes of the wheel for swords.

Nevertheless, it is apparent from his report that these "spokes" (which he called "swords") were connected to the terrifying face in this single image and that it is this image which Klaus had painted in his cell.11

According to Gundolfingen, however, the painting was to be found in the Ranft chapel.12

Compared with Woelflin's report quoted above, in the reports of Bovillus and Gundolfingen mention

is at least made of the terrifying vision somehow underlying the image of the wheel.13

Jung therefore reasoned that the image of the wheel represents, so to speak, an attempt on Brother Klaus's part "to

get his original experience into a form he could understand:'14

It was necessary for him to assimilate this terrifying original experience "to fit it into the total structure of the psyche and thus restore the

disturbed psychic balance. Brother Klaus came to terms with his experience on the basis of dogma, then firm as a rock; and the dogma proved its powers of assimilation by turning something horribly alive into the beautiful abstraction of the Trinity idea:'15

By electing to live in seclusion and by turning inwards, Brother Klaus saw so deeply into himself "that the wondrous and terrible boon of original experience befell him.

In this situation the dogmatic image of divinity that had been developed over the centuries worked like a healing draught.

It helped him to assimilate the fatal incursion of an archetypal image and so escape being torn asunder:'16

This process of assimilation that Jung is referring to here is also reported in the so-called

"Pilgrim’s Tract;’ a document written by an unknown pilgrim whom Brother Klaus visited and who later wrote a devotional tract that has survived in three different editions from the fifteenth century.17

This pilgrim cannot be identified with any certainty but is most probably Ulrich from Nuremberg whose commentaries formed the basis of the parish register of Sachseln.18

In his tract, the pilgrim reports,19

155 (and he [Brother Klaus] began to speak and said to me, (I would like to let you see my book which I am studying and whose teaching I am trying to understand:

He showed me the drawing of a wheel with six spokes as shown and he said, ’Do you see this figure? The Divine Being is in the centre, and that is the undivided Godhead in which all saints find joy.

The three points which point towards the inner circle are the three persons of the Trinity, and they emanate from the one Godhead and embrace heaven and the whole world over which they have power.

And just as they emanate from this divine power, so do they return to it and are at one and are indivisible with this everlasting power.

That is the meaning of this figure. [...]20 You can see, within this wheel there is great breadth, from the inward-turning point of the inner circle that ends as a small point.

The meaning and form of the spokes corresponds to almighty God ... who, in the form of a little child, entered and emerged from the most exalted Virgin without violating her virginity.

He has given us this same delicate body as a victual to partake of the indivisible Godhead.

As you can see by this spoke which is broad where it meets the inner circle and narrow where it meets the outer circle, the greatness of the all-powerful God is in the small substance of the host.21

Now observe a further spoke of the wheel which is broad where it meets the inner circle and narrow where it meets the outer, that is the meaning of man’s life, which is small and accessible.

In this short time we are able, through God’s love, to earn inexpressible joy without end.

That is the meaning of my wheel:’ After making further statements,22 the pilgrim finishes up by saying, "Thus, as Father Brother Klaus has taught me, you should pay close attention to the inner circle of the aforesaid wheel, and understand it as being the clear mirror of the true living God."

The pilgrim’s comments omit any clear connection to the face in the vision.

Gundolfingen’s report, however, supplements them and, along with the "Pilgrim’s Tract;’ is the oldest surviving testimonial.23

((Did he [Klaus] not likewise learn in that High School of the Holy Ghost the representation of the wheel, which he caused to be painted in his chapel, and through which, as in a clear mirror, was reflected the entire essence of the Godhead?"24

Three rays25 point towards the divine countenance within the inner circle.

The Trinity’s three supreme effects emanate from this radiant divine countenance: the creation, the passion of Christ and the annunciation of the Lord from the ear, eye and mouth respectively, and all point in the direction of the broader outer circle, thus embracing both heaven and earth.

And just as the scope of the Trinity moves outwards from the points of these rays, so, too, does their scope reverse from the broad end of the three other rays and moves inwards, into the mirror of the divine.

Indeed, through our recognition of perceivable things and the responses they evoke within us,26 we can, through logical thinking, come to a recognition of the incomprehensible Divine.

The three rays that have their pointed ends touching the mirror of the divine indicate this, for indeed, our intellect moves along the broader path, that is, through our perception of things, towards the essence of the divine which is both fine and pointed.

The outer ends of the rays correspond to the essence of the incarnation of the divine in man with its all-embracing and widespread redemption ... ” There follows a commentary on the outward-pointing rays which basically

corresponds to the ((Pilgrim’s Tract:’

These profound pictorial elaborations by Brother Klaus would seem to have been partly inspired by an illustrated tract ((Spiegel menschlicher Behaltnis;’

printed by Anton Sorg in Augsburg in 1476,27 which, however, is more concerned with the medallions that, as is mentioned above, have nothing to do with Brother Klaus.

This tract has relevance as a model for Brother Klaus’s wheel picture only in so far as it depicts the Godhead as a three-faced Godhead which Klaus could have seen in one of the many books of Ulrich im Moesli.

Indeed, it would seem that Klaus, too, owned such an illustrated booldet.28

Be that as it may, these sparse materials were the only outer help Brother Klaus had at his disposal to help him understand his vision.

In none of them, however, was there an image of a wheel.

The latter would seem to have arisen largely from within Brother Klaus himself.

It gave him, so to speak, a "structural" framework to connect his vision to the images in devotional books and to the descriptions he had given of his vision. Generally speaking, the motif of the wheel is the "ordering principle" par excellence29 for it is a mandala, a symbol in which the function of creating order is inherent.30

Here, as Jung points out, it serves to clarify what has been experienced.31

"Just as a stone, falling into calm water, produces wave after wave of circles, so a sudden and violent vision of this kind has long-lasting after-effects, like any shock.

And the stranger and more impressive the initial vision was, the longer it will take to be assimilated, and the greater and more persevering will be the efforts of the mind to master it and render it intelligible to human understanding.

Such a vision is a tremendous ’irruption’ in the most literal sense of the word, and it has therefore always been customary to draw rings round it like those made by the falling stone when it breaks the smooth surface of the water:’32

... "When we consider that the mental attitude of that age, and in particular that of Brother Klaus, allowed no other interpretation than that this vision represented God himself, and that God signified the summum bonum, Absolute Perfection, then it is clear that such a vision must, by its violent contrast, have had a profound and shattering effect, whose assimilation into consciousness required years of the most strenuous spiritual effort:’33

- •• "Brother Klaus’s

elucidation of his vision with the help of the three circles (the so-called ’wheel’) is in keeping with age-old human practice, which goes back to the Bronze Age sun-wheels (often found in Switzerland) and to the mandalas depicted in the Rhodesian rock-drawings.

These sun-wheels may possibly be Palaeolithic; we find them in Mexico, India, Tibet, and China.

The Christian mandalas probably date back to St. Augustine and his definition of God as a circle.

Presumably Henry Suso’s notions of the circle, which were accessible to the ’Friends of God’34 were derived from the same source.

But even if this whole tradition had been cut off and no little treatise with mandalas in the margin had ever come to light, and if Brother Klaus had never seen the rose-window of a church, he would still have succeeded in working his great experience into the shape of a circle, because this is what has always happened in every part of the world

and still goes on happening today:’35

Mandalas are indeed "instruments of meditation, concentration, and self-immersion, for

the purpose of realizing inner experience ... [and] they serve to produce an inner order:’

Thus, "they express the idea of a safe refuge, of inner reconciliation and wholeness:’ 36

In conjunction with this fundamental symbol of inner order which Brother Klaus placed over the image that had erupted within his soul, in an attempt, so to speak, to hold it at bay, he also formulated the explanations outlined

above, the historical significance of which Stoeckli has already detailed.

It seems to me that the fact that Brother Klaus’s symbol of the circle is a six-spoked wheel is of particular significance.

In traditional number symbolism, six is considered to be a perfect number because it is equal to the sum of its divisors.

One side of a hexagon within the circle corresponds precisely to the radius.

This is why six plays a special role in the cyclical measurement of time (60 minutes, 60 seconds, etc.).

Thus, the hexagonal division of the circle has especially to do with time.

This aspect of six, consisting of two sets

of three, is given special emphasis in number symbolism.

Allendy says37 that the Ternarius represents creative logos.

But, in the number six, the living creature reacts to it, so that six represents the opposition of the living creature to its creator in an uncertain equilibrium.

In antiquity, six was the number of Aphrodite and of marriage and, in the Christian tradition, it is a symbol of harmony and perfection.38

Nevertheless, the latter seems to me to have been understood as being above all a dynamic phenomenon, as an action reaction, that is, as a dynamic interaction of two principles.

I consider this dynamic aspect to be essential for in Brother Klaus’s own explanation, the effects of God and his creation, the ingoing and the outgoing of the divine, is particularly emphasised.

Thus Klaus’s wheel represents a process rather than a goal, which in turn lends significance to a further aspect of the wheel as a symbol, namely, the idea of motion.

Rhys Davids says that, in India, the wheel was thought of as a symbol of becoming.39

A victorious king, for example, was referred to as "the wheel-turner" because his victorious campaigns extended throughout the entire world.

Its meaning is positive in the sense of progressive becoming but negative in the sense of not getting anywhere.

This same dynamic aspect can be found in the ’ivy symbol of late antiquity.

The latter is a "magical wheel" which was used to enchant one’s beloved, or even as a synonym for ardent desire.

1s9 Thus, when Brother Klaus uses the wheel to keep the image of the terrifying divine countenance at bay, it is, in my opinion, an attempt on his part to understand this divine being as an experiential process, not, as it were, ((in itself;’ but rather in the effect it had upon him.

In this context, a further fact draws our attention: The concept of motion is inherent to the wheel.

But here the wheel is still, and the dynamic events which Brother Klaus describes take place within the wheel itself, as an interaction between the flowing movement of the spokes.

Psychologically speaking, this would seem to point towards an intense introversion of psychic energy within which is the power to heal.

This is what is required to make the shock of the terrifying vision easier to bear.

160 In this respect, M. -B. Lavaud has pointed out that this terrifying primordial image of the divine can also be understood from the standpoint of the Christian tradition.40

He cites Se use who in his ((Horologium Sapientiae" (I, VII) says, ((quad divina sapientia amabilis sit pariter et terribilis."41

Daniel and Job were also terrified by the countenance of God,42 as was John in the Revelation of St. John (Rev. 1:17).

St. John had an experience of this dark, angry, and vengeful God when he was an old man, about which Jung says,43 (’In confinio mortis and in the evening of a long and eventful life a man will often see immense vistas of time stretching out before him. Such a man no longer lives in the everyday world ... but in the sight of many aeons and in the movement of ideas as they pass from century to Century:’

Thus it happens that ((the spirit of God itself ... blows through the weak mortal frame and again demands man’s fear of the unfathomable Godhead:’

Apparently, this is precisely what happened to Brother Klaus, too, in his solitude.

Although the ((terrifying countenance" can be readily understood in connection with the Judaeo-Christian tradition,44 in my view, it also seems to be related to the motifs of the dreams and events that preceded it.

For this

vision seems like a final, powerful self-revelation of that unknown god who had previously become manifest in such Germanic and Wotan like ways.

This terrifying face is indeed the face of the same god who appeared at Brother Klaus’s baptism as the unknown old man, who was suggested in the star and glowing light and, finally, who was revealed in the "Berserker" and the "Truth" which the people could not bear.

The word "Wotan" is connected to the old Nordic root word "othr" which, as an adjective, means "raging, raving, violent:’

Added to this is the Gothic word "wads" (possessed, insane).

As a noun with the same etymological root, it means "gifted poet;’ "poem;’ "soul;’ "mind/spirit:’ and "intellect:’ Related to this is the modern Norwegian word "oda" or "ode" (storm, courage, hotheadedness, lust, sperm)45 in which the motif of "ecstatic courtly, intimate love" resonates once more.

161 This terrifying element is so central to the god Wotan that a German glossary explains the word "daemon" (god) as "terrifying mask:’

"To have the helmet of terror in one’s eye;’ in Icelandic, means something like "to look at with piercing, flashing eyes:’

The German word "Drache" (dragon) is related to "derkein" (to look with flashing

eyes).46

Thus, terror, light, and the terrifying countenance are all

mythologically intimately connected.

The "Glow of Terror" is what

a Nordic skald calls his sword, and we recall that in Brother Klaus’s

first vision of light, he was so filled with pain, as if his stomach were

being slit open with a knife.

Thus, we can, then, quite literally talk

of an "incisive" experience. Brother Klaus’s experience brings to

mind Nietzche’s poem "The Lament of Ariadne;’47 which, as Jung

has shown,48 is, in point of fact, dedicated to the god Wotan:

Stretched out, shuddering,

Like a half-dead thing whose feet are warmed,

Shaken by unknown fevers,

Shivering with piercing icy frost arrows,

Hunted by thee, 0 thought,

Unutterable! Veiled! Horrible one!

Thou huntsman behind the clouds.

Struck down by thy lightning bolt,

Thou mocking eye that stares at me from the dark!

Thus I lie,

Writhing, twisting, tormented

With all eternal tortures,

Smitten

By thee, cruel huntsman,

Thou unknown - God!

163 Nietzsche quite rightly felt that this divine figure which he called Dionysus49 was meant as a Deus absconditus, whose claim on modern Christian man we can hardly grasp, but about whom we could perhaps say one thing:

He appears to represent a psychic image of God and of wholeness that extends into the cosmos. 50 This spontaneous aspect of extending into and being within nature is essential. It can be seen as a compensation for the onset of our European uprootedness, along with our alienation from nature that has come about through technology, as well as our loss of Christian faith. The breakdown of a tradition is, as Jung says,51 "always a loss and a danger; and it is a danger to the soul because the life of instinct-the most conservative element in man52-always expresses itself in traditional usages. Age-old convictions and customs are deeply rooted in the instincts. If they get lost, the conscious mind becomes severed from the instincts and loses its roots, while the instincts, unable to express themselves, fall back into the unconscious and reinforce its energy:’ This can, among other things, lead to the

destructive mass phenomena which we are experiencing today53 and which was personified in the image of the "outsiders" in Brother Klaus's fountain vision.

The individuation process, however, is a compensation which nature has apparently brought about in response to such a profanity.54 It is expressed in Brother Klaus's visions in, for example, the figure of the Berserker and in all Klaus's repeated experiences of light. Perhaps we are now better able to understand the fact that the Self (the four lights) seems to ask of Brother Klaus that he be tied down to one particular place. That the Self demands a committed relationship to others, indeed, often to particular people, is an empirically provable psychological fact.55 But here this required individual relationship is extended to include nature.

It seems to me that here we have the answer to the question that was touched upon at the beginning, namely, how are we to view the seemingly pagan Germanic aspects in Brother Klaus's visions? To assume, on the one hand, that we are simply dealing with surviving remnants of pre-Christian paganism or, on the other hand, with a regression into paganism, is, in my view, not convincing. The whole context of the visions speaks against this; for example, the

motif of the three divine visitors burdening Brother Klaus with the task of being the bearer of the cross; the fact that in one vision the "spirit of Truth" appears as a person wearing a bearskin, while in the next vision Klaus is introduced to the Christian kingdom of heaven, etc.

Thus, one explanation is perhaps more readily to be found in some facts which Jung pointed out to me, namely, that the image of Wotan as a god has two characteristics which Yahweh does not have: firstly, an intense relationship to cosmic nature; and secondly, the practice of casting of sticks or bones and the throwing of the runes, a realm Wotan is master of, in other words, his alignment with the principle of synchronicity.56 These two characteristics are almost completely missing in the figure of Yahweh, yet they are, apparently, a part of a complete god-image which would seem to encompass not only darkness and evil, but also cosmic nature and its meaningful manifestations in synchronistic events. It is only when these aspects are taken into account that an individual encounter with the divine hie et nunc is possible in which the genius loci and nature that surrounds it come together in a meaningful way within the psychic realm of an individual, allowing him to perceive everything as being part of the one cosmos.57 However, psychologically speaking, this represents a tremendous increase in the value placed upon the

meaning that is found in each individual’s life-an increase which brings him to the brink of deification and places supreme importance upon both his conscious understanding and his ethical behaviour. 164 The relationship Brother Klaus had to nature, which was constellated through invasive archetypal contents, meant that he represented not only a typical Christian saint, but that he simultaneously embodied the ancient image of the primitive medicine man, the Nordic shaman and the prophet. It is as if an ancient "pattern" of the individuation process had returned, but on a higher level, so that it might be reconciled with the spiritual development of Christianity, thereby broadening the latter to include this new dimension of nature. Accordingly, Brother Klaus’s inner experiences and his lonely effort to realise them map out the individuation process of modern man. His visions, however, reveal with impressive clarity certain basic tendencies of the collective unconscious that strive to further develop the Christian religious symbol. Thus, they act as points of reference that show us where we stand and where the unconscious psyche wants to bring us, namely, to a deeper realization of the problem of the opposites and thereby to both a greater nearness to God and to a greater fear of Him. Marie-Louise von Franz, Niklaus von Flue and Saint Perpetua, Page 109-124

1. https://smile.amazon.com/Collected-Works-Marie-Louise-Franz-Interpretation/dp/1685030300/ref=sr_1_1?crid=2ELXV33PCHZ7Q&keywords=marie+louise+von+franz+collected

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There can be no image without likeness, but there can be likeness without images.
(2022-07-30 04:06)

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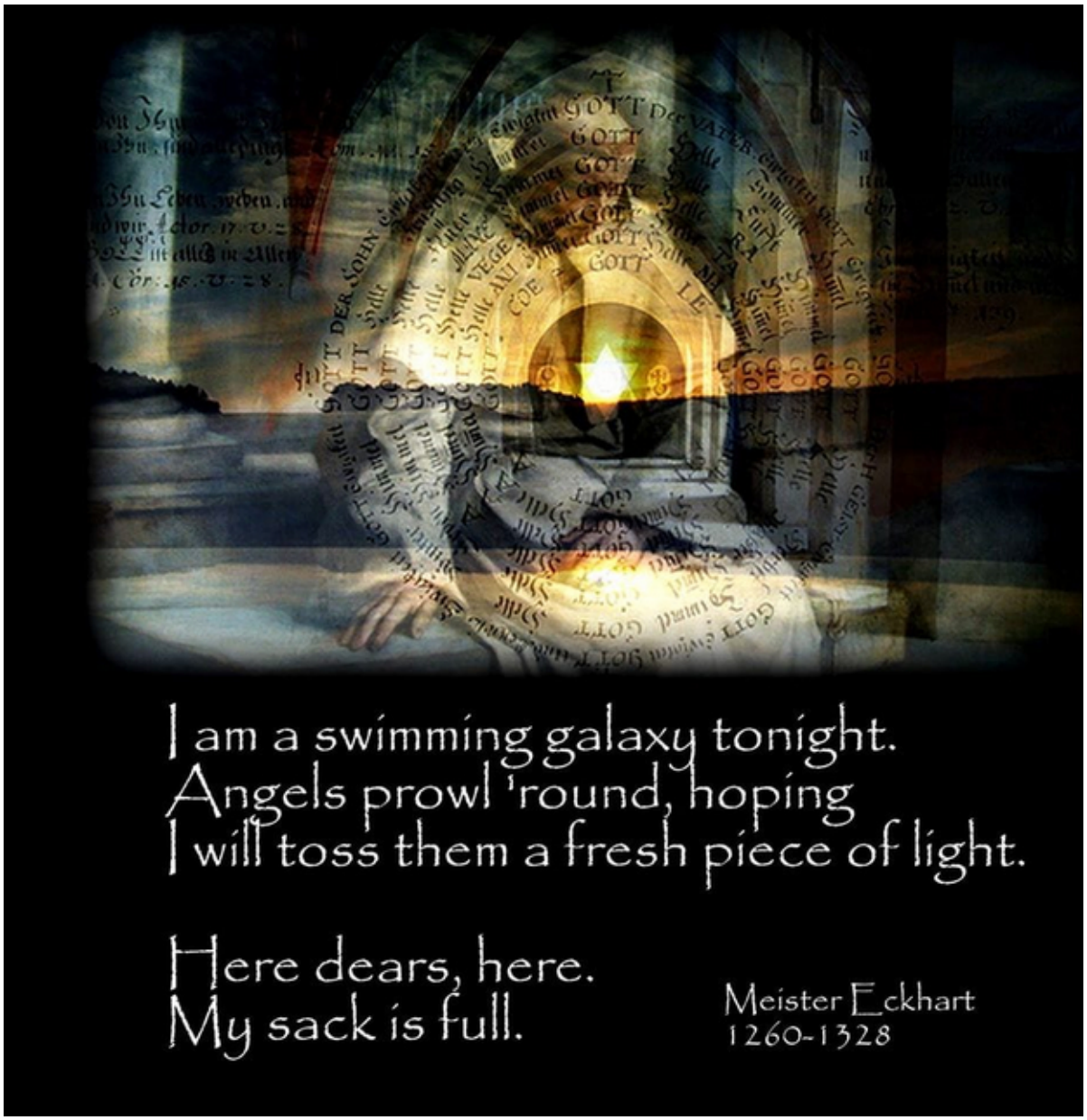
I am a swimming galaxy tonight.
Angels prowl 'round, hoping
I will toss them a fresh piece of light.
Here dears, here.
My sack is full.
Meister Eckhart
1260-1328

SERMON FOURTEEN (b) (Pf 14, Q 1 6b)

QUASI VAS AUREUM SOLIDUM ORNATUM

OMNI LAPIDE PRETIOSO (Ecclesiasticus 5 0: 10)

I have quoted a text in Latin which is read today in the epistle, 1 that can be applied to St. Augustine or to any virtuous and holy soul.

Such are likened to "a gold vessel which is strong and firm and is adorned with the noble nature of all precious stones."

It is on account of the noble nature of the saints that we cannot do justice to them with any one likeness, and therefore they are likened to trees, to the sun and the moon.2

So here St. Augustine is likened to a golden vessel, strong and firm, adorned with the noble nature of all precious stones.

Indeed, the same may be said of any virtuous and saintly soul who has abandoned all things to possess them where they are eternal.

Whoever leaves things insofar as they are contingent, possesses them there, where they are pure being and eternal.

Every vessel has two properties: it receives and it contains. **Spiritual vessels are different from physical vessels.**

The wine is in the cask, the cask is not in the wine.

And the wine is not in the cask as it is in the staves, for if it were in the cask as it is in the staves, we could not drink it.

With a spiritual vessel it is different.

Whatever is received in that is in the vessel and the vessel in it, and it is the vessel itself.

Whatever the spiritual vessel receives, is its own nature.

God’s nature is to give Himself to every virtuous soul, and the soul’s nature is to receive God, and this can be said in regard to the soul’s noblest achievement.

There, the soul bears God’s image and is like God.

There can be no image without likeness, but there can be likeness without images.

Two eggs are equally white, but one is not the image of the other, for that which is the image of another must have come from its nature and be born of it and be like it.3

Every image has two properties.

One is that it takes its being immediately from that of which it is the image, involuntarily, for it is a natural product, thrusting forth from nature like the branch from the tree.

When a face is cast before a mirror, the face must be imaged

in it whether it will or not.

But its nature does not appear in the mirror image, though the mouth and eyes and all the features of the face appear in the mirror.

God has reserved this to Himself that, in whatever reflects Him, there His nature and all that He is and can perform, is at once involuntarily reflected.

For the image precedes the will and the will follows the image, the image first breaking forth from His nature and drawing into itself all that nature and essence can perform: all His nature pours out into His image while yet remaining intact within itself; for the masters locate this image not in the Holy Ghost but rather in the middle Person; for the Son is the first issue of His nature, and therefore he is properly called an image of the Father, but the Holy Ghost is not this - he is simply an efflorescence of the Father and the Son, yet having one nature with them.

But the will is not a mediator between image and nature; indeed, neither understanding nor knowledge nor wisdom can be a mediator here, for the divine image breaks forth from the fecundity of nature without mediation.

But if there is any mediator of wisdom, that is the image itself.

Therefore, in the Godhead the Son is called the Wisdom of the Father.

You should know that this simple divine image which is impressed on the soul’s inmost nature is received without means.

It is the inmost and noblest part of the (divine) nature that is most truly patterned in the image of the soul, and here neither will nor wisdom is a means; as I have said, if wisdom is a means, it is the image itself.

God is here in the image without means, and the image is without means in God.

But God is in far nobler fashion in the image than the image is in

God.

The image does not receive God as the creator, but as He is a rational being, and the

noblest part of the divine nature is most truly patterned in the image.

This is a natural image of God which God has impressed by nature in every soul.

More than this I cannot ascribe to the image; to ascribe more to it would make it God Himself, which is not the case, for then God would not be God.

The second property of the image is to be observed in the image's likeness.

And here especially note two things: an image is, firstly, not of itself, and (secondly), not for itself.

In the same way that the image received in the eye is not the eye's and has no existence in the eye, but merely depends on and is attached to that of which it is the image, therefore it is not of itself or for itself, but really belongs to that of which it is the image, is its property, takes its being therefrom and is the same being.

Now listen carefully.

What an image really is can be seen from four things, or maybe there will be more.

An image is not of itself or for itself; it is solely that thing's whose image it is, and all that it is belongs to that.

Whatever is alien to that which it represents, it is not and does not belong to.

An image takes its being solely from that of which it is the image without means, has one essence with it and is the same essence.

I am not speaking here of matters discussed in the schools, but they can well be spoken of from the pulpit as doctrine.4

You often ask how you ought to live. Now pay close attention.

Just as I have told you about the image - that is the way you should live!

You should be His and for Him, you should not be your own or for yourself, or belong to anyone.

When I came to this convent yesterday, I saw sage and herbs on a grave, and I thought, here lies someone's dear friend, and he loves this plot of earth the more on that account.

Whoever has a very dear friend, loves whatever belongs to him, and can do nothing against his friend's interests.

Take the dog, an irrational beast, as an example.

He is so faithful to his master that he hates whatever opposes his master, and whoever is his master's friend he likes, taking no heed of riches or poverty.

If a blind beggar were his master’s bosom friend, the dog would like him better than a king or emperor who was his master’s foe.

In fact, I tell you that if it were possible for half the dog to be unfaithful to his master, he would hate half himself.

But now some complain that they have no inwardness nor devotion nor rapture nor any special consolation from God.

Such people are still not on the right way: one can bear with them but it is second best.

I declare truly that, as long as anything is reflected in your mind

which is not the eternal Word, or which looks away from the eternal Word, then, good as it may be, it is not the right thing.

For he alone is a good man who, having set at naught all created things, stands facing straight, with no side glances toward the eternal Word, and is imaged and reflected there in righteousness.

That man draws from the same source as the Son, and is himself the Son.

Scripture says, "No man knows the Father but the Son " (Matt. 11:27).

Therefore, if you would know God, you must not merely be like the Son, you must be the Son yourself.

But some people want to see God with their own eyes as they see a cow, and they want to love God as they love a cow.

You love a cow for her milk and her cheese and your own profit.

That is what all those men do who love God for outward wealth or inward consolation - and they do not truly love God, they love their own profit.

I truly assert that anything you put in the forefront of your mind, if it is not God in Himself, is - however good it may be - a hindrance to your gaining the highest truth.

And as I said before that St. Augustine is compared to a gold vessel, closed at the bottom and open at the top - see, that is how you should be!

If you would stand with St. Augustine and in the sanctity

of all the saints, your heart must be closed to all created things and receive God as He is in Himself.

Thus men are compared to the higher powers because they always go bareheaded, and women to the lower powers because their head is always covered.

The higher powers transcend time and space, springing immediately from the soul's essence, so they are compared to men, who always go uncovered.

Hence their activity is eternal.

A master5 says that all the lower powers of the soul, insofar as they are touched by time and space, have to that extent lost their virginal purity, and can never be so finely attenuated or sifted that they can reach the highest powers.

Yet they can receive the imprint of a similar image.

You should be firm and steadfast; that is, you should be the same in weal and woe, in fortune and misfortune, having the noble nature of precious stones;6 that is, all virtues should be enclosed in you and flow out of you in their true being.

You should traverse and transcend all the virtues, drawing virtue solely from its source in that ground where it is one with the divine nature.

And, inasmuch as you are more united to the divine nature than are the angels, they must get it from you.

That we may be One, may God help us.

Amen. 114-118

Notes

1. St. Augustine's Day (August 28).
2. In the Dominican missal (Q).
3. If B is derived from A, it is the image o f A. But if C i s also derived from A, it may resemble B, but is the image of A, not B.
4. i.e., this is not just a point for academic discussion, but has a practical value for instruction. This follows.
5. Avicenna (Ibn Sina, 980-1 037), On the Soul 4.2.
6. Precious stones were believed to have magic powers.

1. https://smile.amazon.com/Complete-Mystical-Works-Meister-Eckhart/dp/0824525175/ref=sr_1_4?crid=3UBSPJ7KX9RIG&keywords=meister+eckhart&qid=1652623947&s=books&spr

"The Water Bearer" Award (2022-07-30 10:10)

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Donald "Skip" Conover

Dr. Robert Mannis and I commissioned Sculptor Tim Holmes to create "The Water Bearer" as a regular award given to someone who has made a significant contribution to enhancing the study of the work of Dr. C.G. Jung.

Dr. Mannis is one of the Founders of The Jung Society of Washington, D.C., and has lectured to Jung societies throughout the United States.

He is deeply interested in Dr. Jung's work and its worldwide dissemination.

Dr. Jung's vast body of work has improved people's lives worldwide, not only in psychotherapy but in the fields of religion, the arts, business, and politics.

Recipients of this award may be laymen as well as Jungian Analysts, Astrologers, Artists, and many others, depending on their contributions to their fields. If you know some deserving persons, we are accepting nominations.

My name is Donald Conover, and I have been studying the work of Dr. Carl G. #Jung for 35 years. In 2010 I created the Archetype in Action website **[4]Archetypes in Action**, to promote Dr. Jung's work, and in 2016 I created the Carl Jung Depth Psychology Reading Group on YouTube **[5]Carl Jung Depth Psychology Reading Group**, where you can find over 1,300 videos displaying my own work in this regard.

This fundraiser aims to create a perpetual fund to award additional copies of "The Water Bearer" to deserving individuals.

Tim Holmes's wide variety of works created as coveted awards of this kind can be found here: https://timholmesstudio.com .Tim was the first American Artist to be granted a one-person show at The Hermitage, the World's largest museum, in 1993.

His work has been featured as the U.N. Peace Prize for Women; China Peace after Tianamen Square; and in awards made to Archbishop Desmond Tutu, Archbishop Elias Chacour of Galilee, Vaclev Havel, President of the Czech Republic, and Coretta Scott King, widow of Martin Luther King Jr., in addition to many others.

"The Water Bearer" is part of a series of 45, five of which have already been awarded.

As "The Water Bearer" is also the symbol of The Aquarian Age, which is just beginning, other groups may wish to offer "The Water Bearer" as annual or periodic awards in #Astrology groups or other fields.

A larger-than-life version of "The Water Bearer" is in creation and will be installed in Helena, the Capital of Tim's home State of Montana, in 2023, and hopefully in leading museums worldwide.

Bob Mannis

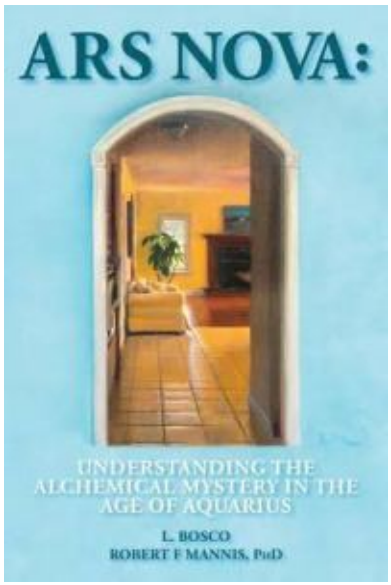
Bob is a clinical and forensic psychologist in Frederick, Maryland, having practiced 45 years and done over 60,000 clinical sessions.

In 1976 he was honored to be present at the inaugural meeting of what is today,

The Jung Society of Washington. He has spoken to the Jung Societies of New York, Baltimore, Nashville and Washington DC.

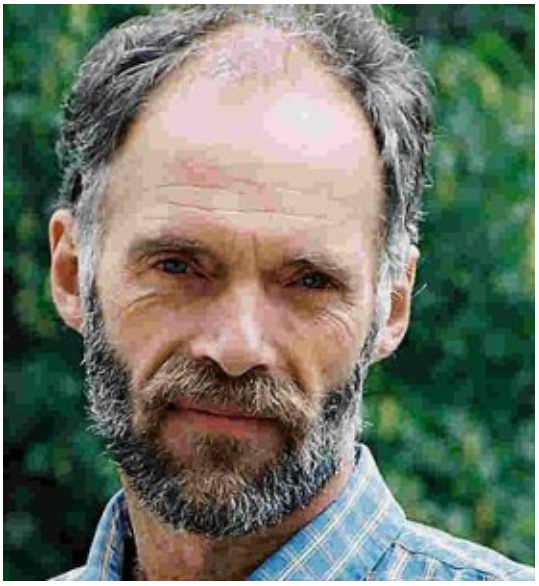
He wrote his doctoral dissertation on a Jungian analysis of the fairytale “Sleeping Beauty.”

He published his book, ***Ars Nova: Understanding the Alchemical Mystery in the Age of Aquarius,*** in 2016.



[6]Ars Nova: Understanding the Alchemical Mystery in the Age of Aquarius

[7]Bob Mannis and Jung Society of Washington, D.C.



Tim Holmes (Artist)

[8]THE CREATOR’S ART: A CONFLUENCE OF ART, PSYCHOLOGY AND RENEWAL

Early life and education

Holmes was born in [9]Rapid City, South Dakota. His father, Robert Holmes, was a Methodist clergyman and social activist. His mother, Polly Holmes, was a writer and former Montana State Legislator. Holmes began making small metal sculptures at the age of 11 when he purchased his first pair of welding tanks.

Holmes received his BA in Fine Arts at [10]Rocky Mountain College in 1976 and later studied at the [11]Sir John Cass School of Art in London.

Career

Following an exhibition of his sculptures at Seattle's [12]Frye Art Museum in 1991, Holmes was invited to exhibit solo at the [13]Hermitage Museum in [14]Saint Petersburg, Russia. The month-long Hermitage exhibition titled *An Emergency of Joy* opened on 2 November 1993.[15][4]

Other museums which have exhibited Holmes's work include the [16]Paris Gibson Square Museum of Art in Great Falls, Montana, the Hockaday Museum of Art in [17]Kalispell, Montana and the Holter Museum of Art in Helena, Montana.

The 2008 Holter Museum exhibition, *Speaking Volumes: Transforming Hate*, featured 60 artists who transformed books of [18]hate literature into works of art with a positive message.

The exhibition toured to 11 Montana venues followed by a tour throughout the United States

Holmes's 1997 sculpture *Welcome Home* is installed on [19]Robben Island in South Africa, where [20]Nelson Mandela and other political prisoners were incarcerated during apartheid.

Among his smaller bronze sculptures are *China Peace*, *Anima Mundi*, and *Unfolding Flight*. Commissioned by the China Information Center in 1989 to commemorate the [21]Tiananmen Square massacre, *China Peace* was sold to raise funds for a project to subvert Chinese [22]government [23]censorship.

Anima Mundi was created in 2000 for the [24]Millennium Peace Prize for Women sponsored by the [25]United Nations Development Fund and depicts a woman with her arms outstretched.

Unfolding Flight depicts a female angel building her own wings in preparation for flight.

The sculpture was commissioned for the Freedom to Create Leadership Award for Women.[26][7]

[27]

Still from the film *The 23rd Psalm* in Holmes's Body Psalms project

The Body Psalms project which Holmes began in the early 2000s involves a series of films and performances in which sacred scripts from various religions are written on the human body as a form of "sculptural poetry."

Archival objects, preparatory drawings and film footage from the project were exhibited in 2009 at the Paris Gibson Square Museum of Art in *The Body Psalms Project: Re-evaluating the Body in a Capitalist World*.

A documentary film on his art and life,

The Moving Art of Tim Holmes, by Austrian filmmaker Karin Wally arose from his work at the [28]Pygmalion Theater [[29]de] in Vienna which incorporated dance, acting, music, film and sculpture in performance.

Holmes partnered in 2012 with speaker and entrepreneur Garret Garrels to create an art project on generosity and reaching out to strangers called Random Gifts of Art, in which Holmes gave Garrels a handful of his original drawings with the instructions to "hand these out to strangers with no strings attached".

The project later included a book, a TEDx talk, and a live performance.

In 2013 Holmes launched what he called the "**BlueBills**" initiative, distributing $1,400 in dollar bills of various denominations which had been dyed blue.

He told a local television station, "money only holds the value that we give to it" and that a blue dollar bill "represents the value of a clean environment and healthy community."

In 2016 he was one of six visual artists participating in the [30]NEA-funded project "Reimagine Montana: National Parks, Historic Landmarks, Trails and Monuments Across Time".

The artists were in residence during the summer and autumn of that year creating works that expressed their interpretation of the sites.

Holmes was also a member of the [31]political satire and comedy group the [32]Montana Logging and Ballet Co., who performed and toured from 1975 to 2012.

The group’s performances were broadcast on [33]National Public Radio and on [34]Montana PBS television.

[35]Tim Holmes - Artist

1. https://gofund.me/3ac982de
2. https://www.paypal.com/webapps/shoppingcart?flowlogging_id=f4117388c3e6f&mfid=1659207137594_f4117388c3e6f#/checkout/openButton
3. https://www.patreon.com/timholmes/
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Chapter17 The Visions of St Perpetua (2022-07-31 04:46)

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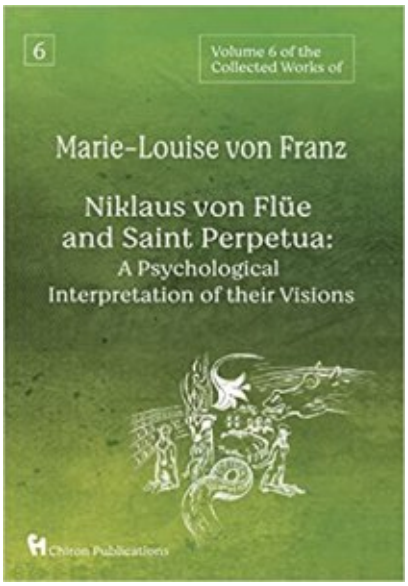
6
Volume 6 of the Collected Works of
Marie-Louise von Franz
Niklaus von Flüe and Saint Perpetua:
A Psychological Interpretation of their Visions
Chiron Publications

[1]Marie-Louise von Franz: Niklaus Von Flüe And Saint Perpetua: A Psychological Interpretation of Their Visions

Chapter17

The Visions of St Perpetua

201 Whereas the facts of her life and the description of her martyrdom are contributed by another hand, the visions-or rather dreams are recorded by Perpetua herself.

She had the first vision in prison after a visit from her brother.

The text runs as follows:1

202 My brother then said to me: "Sister, thou hast already traveled so far on the Christian road that thou canst now ask for a vision, and it shall be shown thee whether the passion awaits thee, or thy release:’2

And, mindful that I was in the habit of holding converse [colloquies] with God, who had so abundantly blessed me with his favors, and strong in faith and trust, I promised to report it to him [my brother] on the morrow.

And I called [for the vision] and the following was shown to me:

203 I beheld3 a ladder of brass, of miraculous size, which reached up to Heaven, and was so narrow that it could only be ascended singly.

On either side of the ladder, all manner of iron implements were fastened- swords, lances, hooks, daggers and spears-so that anyone who was careless, or who did not hold himself erect while climbing, was torn to pieces

and remained hanging. Beneath the ladder was a gigantic dragon, lying in wait for the climbers and frightening them away.

Saturus, however, went up before me (just as he later chose to be put to death first, for love of us, because he it was who had taught us, but afterward was not with us when we were thrown into prison). And he reached the top of the ladder and, turning to me, spake: "Perpetua, I am holding thee, but see that the dragon does not bite thee:’ And I answered: "He shall not harm me, in the name of Jesus Christ:’ And the dragon slowly lifted his head out from under the ladder, as if in fear of me, and I trod on it, as though I were treading on the first rung of the ladder, and ascended to the top.

20s And I beheld a vast garden and, seated in the center of it, a tall white-haired man, in shepherd’s dress, who was milking sheep, and round about him were many thousands of people clad in white.

And he raised his head, looked at me, and spake: "It is well that thou art come, child!"

And he called me to him and gave me also a morsel of the cheese which he was

milking, and I received it with folded hands and ate. And all who stood round said, ”Amen:’

206 And at the sound of this invocation I awoke, and was aware that I was still eating something sweet, I know not what.

And I immediately reported the vision to my brother, and we understood that it meant the coming passion.

And from that time we began to put no more hope in this world.

207 The second vision, following her condemnation, goes like this:

A few days later, as we were all praying, a word suddenly burst from my lips, in the middle of the prayer, and I said, "Dinocrates!"

And I started, for he had never entered my mind before, and I was pained at the recollection of his fate.

And I knew immediately that I was held worthy to pray for him, and I began to intercede for him, and prayed at great length, lifting up my voice in lamentation.

And forthwith, in the same night, the following was shown to me: I beheld Dinocrates, coming forth from a dark place, where there were many other people, glowing with fever and thirsty, his face dirty and pale, and showing the wound in it which he had when he died.

This Dinocrates had been my own brother, who succumbed to a cancer of the face at the age of seven in the most frightful circumstances, so that his death was a source of horror and dismay to everybody.

It was for this child that I had prayed; and between myself and him there was a great distance, so that we could not reach one another.

209 In the place where Dinocrates stood there was also a piscina [basin], filled with water, whose rim was higher than the boy, and Dinocrates reached up as if to drink.

But I was pained at the thought that the piscina was full of water, and yet that he could not drink on account of the height of its rim.

And I awoke, and knew that my brother was in need, but I was confident that I would be able to help him in his need, and I prayed for him daily till we were taken over to the prison of the Proconsular palace; for we were to fight in the amphitheater.

That was [just] the time of Caesar Geta’s birthday.

And I prayed for [Dino crates], groaning and weeping night and day, that fulfillment might be granted me for his sake.

210 Here is Perpetua’s third vision:

The day that we remained in the prison I was shown the following: I beheld the same dark place which I had seen before (now quite light) and Dinocrates, with a clean body and well clothed, was refreshing himself.

211 And where the wound was, only a scar was to be seen; and the piscina which I had

perceived before had lowered its rim to the height of the boy’s navel, and he drank from it without ceasing, and on its edge stood a golden flask filled with water, and Dinocrates went up to it and began to drink out of it and it never became empty.

212 Content and happy, he then went off to play as children do and I awoke. Then I understood that he had been removed from the place of punishment.

213 The fourth vision follows:4

On the day before we were to fight [with the beasts], I saw the deacon Pomponius, in a vision, come to the prison door and knock violently.

I went out and opened to him, and he wore a white festive toga, without a girdle, and manifold [elaborate] shoes, and he spake to me: "Perpetua, we are awaiting thee, come!"

214 And he took my hand, and we began to walk through a rough and pathless country.

Toiling and panting, we came at length to the amphitheater and he led me into the middle of the arena and spake to me; "Fear not, I am here with thee and shall fight with thee;’ and departed.

215 I beheld a huge crowd tense with expectation.

And as 1 knew that I was to be brought before the beasts, I marveled that they were not let in. [Instead] an Egyptian of horrible appearance came out with his attendants to fight against me.

Fair young men, my attendants and friends, came to me also and I was undressed and changed into a man.

216 My attendants began to rub me with oil, as was the custom before an agon; whereas I saw the Egyptian rolling himself in the dust.

And there then came forth a man of miraculous size, so that he almost towered above the whole amphitheater, wearing a festive tunic, without a girdle, with a purple undergarment, which appeared across the middle of his chest between two other purple stripes falling from his shoulders and manifold shoes made of gold and silver.

He carried a rod, like a trainer of gladiators [lanista], and a green bough, on which hung golden apples.

And he called for silence and spake: "This Egyptian here, if he is victorious, will kill her with the sword, and if she vanquishes him, she will receive this bough:’ Thereupon he withdrew.

21s And we fell upon each other and began to deal blows with our fists. He endeavored to seize me by the feet.

But I trod upon his face with the soles of my feet and I was lifted up in the air and began to trample him as if I myself no longer touched the ground.

But when I saw that I was getting no further in this way, I clasped my hands together and seized his head, then he fell upon his face and I trod upon his head.

And the people began to shout and my assistants to jubilate.

219 I, however, went up to the lanista and received the bough.

And he kissed me and spake: "Daughter, peace be with thee:’

Then, wreathed in glory, I began to go toward the gate of the pardoned [porta sanavivariaj].

220 And I awoke and understood that it was not with the beasts, but against the devil that I should have to fight, but I knew the victory would be mine.

221 The main facts of the actual ensuing martyrdom, which were contributed by yet a third hand, are as follows.

222 When Perpetua was led into the arena, she and the others sang psalms in ecstatic exaltation.

She was immediately knocked down by a mad cow, which was let loose upon her so that her dress tore, whereupon she tried anxiously to hide her nakedness and to put up her hair, which had fallen loose.

Then, she gave her hand to her fellow martyr Felicitas in order to help her rise.

223 The crowd could not help being impressed by such a scene and pardoned her to the extent that she should be put to death by the sword.

The gladiator, who was a novice, thrust the sword into her ribs with an unsteady hand and hit bone.

Perpetua groaned aloud, and according to an eyewitness, took the trembling hand of the young gladiator and guided it to her throat. … It was as though so great a woman, feared as she was by the unclean spirit, could not be dispatched unless she herself were willing.5 Marie-Louise von Franz, Niklaus von Flue and Saint Perpetua, Page 141-146

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